VOLUME 7 FIRST QUARTER, 1997 NUMBER 1

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

Broken On The ROCK

Uriah Smith — Pioneer SDA Author and Editor

by Marlene Steinweg

Ellen White was greatly concerned because Uriah Smith opposed the message of righteousness by faith. But, when she prayed and labored for him, he fell on the Rock and was broken.

Apparent heart trouble caused Ellen White to return to Battle Creek at a time when Elder Uriah Smith could be impressed by the Holy Spirit. She arrived December 30, 1890, and could not sleep that night. Next morning she wrote a 12-page appeal to Elder Smith (Letter 40, 1890, *1888 Material*, pp. 790-801) opening up to him the peril of his course.

She spoke Friday night, January 2, to a full house at the Tabernacle and again on Sabbath, January 3. "I spoke from Matthew 11:16-27. I made a decided application of this lesson to those who had great light, precious opportunities, and wonderful privileges, and yet their spiritual growth and advancement was not in accordance with the blessings of the light and knowledge given of God. There was a solemn impression made upon the congregation...." Letter 32, 1891, published in *Manuscript Releases*, Volume 1, p. 5.

If anyone fit this description, it was Uriah Smith, whose influence since the 1888 General Conference in Minneapolis was against the message on righteousness by faith brought forward by A. T. Jones and E. J. Waggoner.

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DETERMINED TO OVERCOME

Annie Smith — Pioneer Review Worker and Poetess

Adapted from an article by Arthur W. Spalding

Annie Smith, Uriah Smith's sister, was to make an ineffaceable impression upon our cause by her brief but vital service and by her hymns. This brief biography tells her triumphant but sad story.

Mrs. Rebekah Smith and her children believed the doctrine of William Miller in the 1844 movement; but after the Disappointment the children lost interest. However, in 1851, after hearing Joseph Bates speak, Rebekah began keeping the seventh-day Sabbath. She "continually strove to guide her children into a deep Christian experience." —*Poems: With a Sketch of the Life and Experience of Annie R. Smith,* p. 98, by Mrs. Rebekah Smith.

According to Elder Loughborough, Annie attended "a young lady's seminary in Charlestown, Massachusetts." Mrs. Smith indicates that Annie had finished her training at the Ladies' Female Seminary, preparing herself to teach French and oil painting.

She strained her eyes while sketching Boston and Charlestown from a hill three miles distant and almost completely lost her sight. Bitterly disappointed, she was resting and taking treatment. Because of her mother's prayers and invitations, Annie decided to go hear Elder Bates in 1851.

The night before the meeting, she dreamed she was late to the meeting. Upon entering, she took the only vacant seat, a chair by the door, and saw a tall, noble, pleasant-looking man pointing to a chart. The man was preaching, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." That night, Elder Bates dreamed the same dream from his point of view.

Annie Smith's Self Portrait

Annie started for the meeting early, but missed the way, so that she actually arrived late. Every point in her dream came to pass, and when Elder Bates saw her enter, his dream flashed into his mind. The coincidence brought them together in reciprocal states of mind, and, says her mother, "In about three weeks" Annie "committed herself upon the Sabbath and its attendant truths."

The next week she sent her poem, "Fear Not, Little Flock," to the *Review and Herald.* That was her first poem to appear in the *Review*, September 16, 1851. Her next poem, which is still popular as a hymn, was published four numbers later:

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The Visions of MRS. E. G. WHITE

A Manifestation of Spiritual Gifts According to Scriptures

Excerpted from book by Uriah Smith

One of the most important subjects treated upon in the New Testament, is the doctrine of Spiritual Gifts. Paul gives it equal rank with the great question of the state of the dead, and says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1Cor.12:1.

Did the Lord design that to his first disciples the supply should be continual and without measure, while to his followers in later and more degenerate ages, it should be intermittent and meager? Impossible!

Seventh-day Adventists do believe in the Gifts of the Spirit as above set forth. They believe that the varied operations of the Spirit of God, having been once expressly "set in the church," were designed to continue therein to the end, because they are not limited, and God has never withdrawn them from the church; just as they believe that the original blessing placed in the beginning upon the seventh day, is there still, because God never has withdrawn it, nor placed it upon any other day. To them, the doctrine of Spiritual Gifts, is as much a special doctrine of Revelation, as is the Sabbath, the Sanctuary, the State of the Dead, or the Second Advent. Taking the Scriptures to be in deed and in truth the word of God, they cannot reject it.

In addition to this theoretical view of the subject, and in addition to the ordinary operations of the Spirit of God, they believe that they have in their midst a special manifestation, answering to one at least of these gifts which have been placed in the Christian church. This is found in the visions of Mrs. E. G. White. Every test which can be brought to bear upon such manifestations, proves these genuine. The evidence which supports them, internal and external, is conclusive. They agree with the word of God, and with themselves. They are given, unless those best qualified to judge are invariably deceived, when the Spirit of God is especially present. They are free from the disgusting contortions and grimaces which attend the counterfeit manifestations of Spiritualism. Calm, dignified, impressive, they commend themselves to every beholder, as the very opposite of that which is false or fanatical. The influence is not mesmeric; for this people, reprobating the use of that agency, studiously refuse to learn the principles of its application, or to have aught to do with its practical workings; besides, the hallucinations of a mesmerized subject embrace only such facts and scenes as previously exist in the mind of the mesmerizing power; but the visions take cognizance of persons and things, and bring to light facts known, not only by no person present, but not even by the one through whom the visions are given. They are not the effect of disease; for no disease has ever yet been known to have the effect of repeatedly suspending the functions of the lungs, muscles, and every bodily sense, from fifteen to one hundred and eighty minutes, while in obedience to some influence which evidently has supreme possession of the mind, and in obedience to that alone, the eyes would see, the lips speak, and the limbs move. Further, their fruit is such as to show that the source from which they spring is the opposite of evil.

1. **They tend to the purest morality.** They discountenance every vice, and exhort to the practice of every virtue. They reveal the devices of Satan. They warn us against his snares. They have aroused and re-aroused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master.
2. **They lead us to Christ.** They portray before us in living characters His holy life and His godly example, and with irresistible appeals they urge us to follow in His steps.
3. **They lead us to the Bible.** They set forth that book as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the rule of our faith and practice. And with a compelling power, they entreat us to study long and diligently its pages, and become familiar with its teaching, for it is to judge us in the last day.

continued on page six

A SPIRITUAL GIANT

When one encounters the name of Uriah Smith, for half a century a household word in Seventh-day Adventist ranks, memories come flashing one after another. A truly remarkable man, in any environment he would have towered above his fellows, for he was the type that towers. In the history of our church he is one of the giants.

by Stella Parker Peterson
(excerpted from "Uriah Smith," *Review & Herald,* December 18, 1944, pp. 6-8 with additional quotes as annotated.)

"Uriah, the youngest of four children, was born on May 2, 1832. When he was about twelve or thirteen years old, he was treated during an illness with what must have been an overdose of calomel. As a result there developed in his left leg a sore which became so aggravated that amputation was thought necessary. The limb was removed at a point about half way between the knee and the thigh."[1]

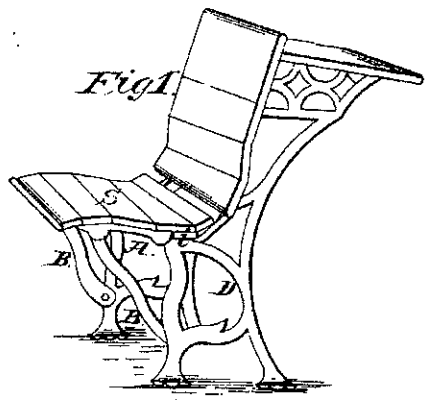
Not much is known of Uriah Smith's early life, save that he grew up in West Wilton, New Hampshire. As in another Life, the childhood years are hidden until he reached the age of twelve, which was a momentous year in a long, eventful life. The lad Uriah that year passed through the disappointment. His mother, a godly women, was a devout believer in the expected coming of Christ on October 22, 1844.

After the disappointment Uriah Smith lost touch with the message and devoted himself earnestly to securing the highest education possible.

"In 1848 Uriah entered Phillips Academy at Exeter, having previously attended the academy at Hancock, New Hampshire, during the autumn terms of 1845 and 1846.... When... [he] finished his work at Exeter, in 1851, he planned to continue his schooling at Harvard College, where he would have enrolled as a sophomore."[2]

In 1851, through a remarkable dream, Annie Smith came to the decision of throwing her young life into the spread of the message, and soon after entered the *Review* office, then at Saratoga Springs, New York.

In April of 1852 James White secured a building in Rochester, New York, and set up a printing establishment.



PATENTED FOLDING SEAT

In August, in response to a burden shared by Elder and Mrs. White, *The Youth's Instructor* came from the pioneer printing press. Its only illustration was a woodcut by Uriah Smith. He whittled it out by hand, and must have had many a serious thought as he cut out that symbolic tree with the fruits of the Spirit.

In the fall he attended a conference of Adventist believers at Washington, New Hampshire. Here twenty-year-old Uriah heard explained, for the first time, the reason for the disappointment. Also he heard the Sabbath truth presented. For three months he studied, struggling over the problem. He was ambitious to become a success in the world; yet he knew that if he became an Adventist, he must throw himself, with all his energy and talent, into that movement.

On December 1 his father passed away. Undoubtedly his mother's and sister's influence and prayers at this time of family sorrow had their effect, for in early December Uriah Smith kept his first Sabbath—and set the current of his life in the advent movement.

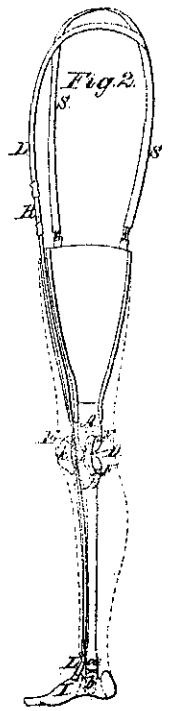
In January of 1853 there came an offer to join the faculty of a

new academy at Mount Vernon, New Hampshire, for $1,000 a year and board on a three-year contract [which he declined].

On March 17, 1853, the first literary production of Uriah Smith appeared in the paper he was later to edit. It was a lengthy poem entitled "The Warning Voice of Time and Prophecy" which ran in the *Review* until August 11.

On May 3, 1853, at twenty-one years of age, Uriah Smith began fifty years of service at the *Review*. In a very short time he had mastered many of the printing skills, and his ingenuity helped the office through many a crisis. Elder White soon recognized in this youth a valuable helper in editorial work, and laid much of that work upon his young shoulders when he and Mrs. White were away on their travels.

In 1855, the *Review* was moved to Battle Creek, and Uriah Smith's name appeared in the first issue—December 4, for the first time as—"Resident Editor." From that time forward he took a leading part in shaping the policies of the *Review*, and his life was inseparably linked with the progress of the church paper. Later he became associate editor, then editor-in-chief.



PATENTED ARTIFICIAL LEG

On June 7, 1857, he married Harriet M. Stevens, whose sister, Angeline, had married J. N. Andrews. "To this union were born five children. In addition to these, a girl lived in the Smith home as one of the family. It entailed considerable ingenuity to feed, clothe, and house a household of eight on a salary of from ten to twelve dollars a week."[3]

By 1858, in addition to his editorial work, he became secretary-treasurer of the printing office, and in charge of the mailing list, personally directing, *by hand*, each week, the list of nearly three thousand papers! In 1860 a hand-mailing machine was purchased, but he was the operator.

Then came the momentous year of 1863, when emerged "The General Conference of Seventh-day Adventists," with John Byington the first president, and Uriah Smith the first secretary. The *Review* of May 26, 1863, contains a detailed article by him on the organization of the General Conference, a report full of interest to us today.

He served five intermittent terms, totaling a secretarial tenure of twenty years, longer than any tenure of the fifteen men who have served the church in that capacity. In 1863, following his selection as secretary, he began to exercise his gift in public speaking. In 1866 he was ordained to the ministry and soon began to travel, attending conferences and camp meetings, and making trips abroad.

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TIME LINE

1832	Birth
1844	The Disappointment and Smith's falling away.
1845	Leg was infected and amputated.
1845-1846	Attended Academy at Hancock, NH.
1848-1851	Attended Phillips Academy in Exeter, NH.
1851	His sister, Annie, joined the REVIEW at Saratoga Springs, NY.
1852	REVIEW moved to Rochester, NY. Washington, NH Bible Conferences: Studied the Advent doctrines. Observed first Sabbath in December.
1853	Employed at the REVIEW.
1855	Office of REVIEW moved to Battle Creek - Smith listed as "Resident Editor."
1857	Married Harriet N. Stevens.
1861	Treasurer of the SDA Publishing Association.
1863-1868	Secretary of the General Conference of SDA.
1864	President of the Michigan Conference of SDA.
1865	*Thoughts on the Revelation* published.
1866	Ordained to the Ministry.
1869-1873	Secretary of General Conference of SDA.
1873	*Thoughts on Daniel* published.
1874-1876	Secretary of the General Conference of SDA.
1876-1877	Treasurer of General Conference of SDA.
1877-1881	Secretary of General Conference of SDA.
1880	*Thoughts on Daniel and the Revelation* published.
1883-1888	Secretary of General Conference of SDA.
1903	Death.

A Spiritual Giant

concluded from page four

Uriah "Smith perfected an articulated limb (jointed prosthesis) on which he received a patent, No. 39,361. . . , July 28, 1863. . . . His invention served him so well that many who saw him walk believed that he was only lame.

"Twelve years after his first patent, Smith . . . [perfected a] school seat and desk that would let the seat fold up from the rear instead of from the front. . . . On May 25, 1875, he was granted patent No. 163,611. This he sold to the Union School Furniture Company in Battle Creek for $3000.00."[4] (See patented items on pp. 4 & 5.)

To Uriah Smith the church owes an unending debt. His first and foremost contribution to the denomination is the work of his gifted pen—his editorial work on the *Review*, his writing of *Daniel and the Revelation* and other books. He served on the General Conference Executive Committee; was the denomination's first college Bible instructor; held Bible institutes; was Sabbath school superintendent, and music leader.

When his books were translated, he donated all royalties from the translations to foreign mission advance.

He was an indefatigable worker and devoted to the work to the very day, almost the hour, of his sudden death. On his way to the office with editorial material, he was smitten down by a paralytic stroke. The burning of the Review office of December 30, 1902 may have precipitated the stroke of Friday, March 6, 1903. He was taken to his home, where he passed away two hours later. To Adventists it seemed hard to realize that there would be no more editorials with the familiar signature, "U. S."

"Like the patriarch of old, whose life course had pleased God, so it may be said of the subject of this sketch, 'He being dead yet speaketh.' His work will not only live through probationary hours to spur on the halting, but in the ages to come many will be able to say, 'His labors prompted me to be loyal to the message of truth.'"[5] ♦

[1]Richard J. Hammond, PhD, *The Life and Work of Uriah Smith*, SDA Theological Seminary Thesis, 1944, pp. 4, 5.
[2]*Ibid.*, pp. 5,6.
[3,4]*Ibid.*, pp. 11, 12.
[5]John O. Corliss, "The Message and Its Friends - Uriah Smith, the 'Pathfinder'," *Review & Herald*, September 20, 1923, pp.4,5.

The Visions of MRS. E. G. WHITE

A Manifestation of Spiritual Gifts According to Scriptures

concluded from page three

4. **They have brought comfort and consolation to many hearts.** They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure.

And no person, with an unprejudiced mind, can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, "These are not the words of him that hath a devil."

Yet with all this array of good fruit which they are able to present, with all this innocency of any charge of evil that can be brought against them, they everywhere encounter the bitterest opposition. They are the object of the blindest prejudice, the intensest hate, and most malignant bitterness. Worldlings and formal professors of all denominations, join in one general outcry against them of vituperation and abuse. Many will go a long distance out of their way for the purpose of giving them an uncalled-for and malicious thrust. And false-hearted brethren in our own ranks make them the butt of their first attacks, as they launch off into apostasy and rebellion. Why is all this? Whence all this war against that of which no evil can be said? From the example of Cain who slew his brother, of the Jews who clamored for the blood of the innocent Saviour, of the infidel who storms with passion at the very name of Jesus, and from the principle of the carnal heart which is at enmity with everything that is holy and spiritual, we leave the reader to answer.

We believe, love, and defend the visions, on the grounds above set forth, their unvarying tendency to good, and because they so admirably answer the purpose for which the Scriptures assure us that the gifts were set in the church, namely, to comfort, encourage, and edify the saints, and bring them to the unity of the faith. On what ground can they be objected to? What is there in fact that a person among Seventh-day Adventists, a sincere Christian, has visions and has published them to the world, to excite all the stir and opposition that is everywhere raised over them? They do no hurt; what is the matter? They injure no one; then why not let the person enjoy her gift undisturbed, and those who choose to believe in it, believe in it in peace? ♦

Book printed on SDA Steam Press, 1868, pp. 3-9

Determined To Overcome

concluded from page two

"Long upon the mountains weary
Have the scattered flock been torn.
Dark the desert paths, and dreary;
Grievous trials have they borne."

James and Ellen White immediately invited Annie to connect with the paper being published at that time in Saratoga Springs, New York. Annie told them she couldn't because of her eyes. "Come anyway," they answered. Annie went. Upon her arrival, they prayed for her recovery, and immediately her eyes were healed and strengthened, so that she began her duties at once as assistant to the editor.

"With strong faith and fervent zeal, she entered heartily into the work. She rejoiced in the newfound truth," her mother wrote. "The whole current of her mind was changed, and nobler aspirations took possession of her heart." Annie wrote, "Oh, praise His name for what He has done for me! I feel a sweet foretaste of the glories of that better world—an earnest of that inheritance,—and I am determined by His grace to overcome every obstacle, endure the cross, despising the shame, so that an entrance may be administered. . .into the everlasting kingdom of our Lord and Saviour, Jesus Christ."
—*Review and Herald,* November 25, 1851, page 53.

Annie lived only three more years. She served during those earliest years of the publishing work. Her sweet, self-effacing, inspiring spirit has left its mark upon our work to this day. She contracted tuberculosis in Rochester, where the *Review* moved in 1852, and died at her home July 28, 1855. "How Far From Home?" and "The Blessed Hope" are just two of the eternal legacy of living hymns Annie R. Smith wrote which have continued to inspire believers through the years. ♦

Arthur W. Spalding, adapted from *Footprints of the Pioneers*, Review & Herald Publishing Association, 1947, pp.124-127.

Broken On The ROCK

concluded from page one

January 5, Elder Smith and Ellen White had an earnest talk. He expressed his desire to come into harmony with the testimonies of the spirit of God. January 6, he requested her presence at a meeting of a select few. At this meeting he "read the letter. . .to them all, and said he accepted it as from the Lord. He went back to the Minneapolis meeting and made a confession of the spirit he had occupied. . . .

"Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus will now work with him. He took my hand as he left the room, and said, 'If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last. . . . The testimonies of God shall hold this place in my experience.'" —Letter 32, 1891, *2MR*, p. 6.

On several following Sabbaths, January 10 and 17, Elder Smith made public confession of his error. Mrs. White wrote, "This work of confession going forward will clear the King's highway. . . . Our confidence in him [Brother Smith] is restored." —Diary entry dated Battle Creek, Jan.20, 1891, *3MR*, p. 200.

Although Smith made a beginning, he and other leading brethren could never regain what they had lost. (See *1888 Materials*, p. 1128.) In his future work he did not fully place his influence on the side of the message of righteousness by faith. Ellen White told him, "If you had received the truth. . .God would have given you a testimony clear, powerful and convincing." Letter 24, 1892, *1888 Materials*, p. 1052.

"The Laodicean message has been sounding . . . . Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world. O that you may open your heart to Jesus! . . . My desire is that you shall triumph with the third angel's message." *Ibid.* p. 1054. ♦

Adventist Pioneer Library

From the Editors:

As we begin the seventh year of publication of *Lest We Forget,* we encourage you to invite your friends to become acquainted with the SDA Pioneers as they are featured in *Lest We Forget.* You can purchase subscriptions for your family and friends. An entire set of back copies of this series is an excellent gift for newly baptized members. Please refer to the back page for how to subscribe.

God bless you in this new year. We are one year closer to the glorious coming of our King and Saviour, Jesus Christ! ♦

The New Year, 1871

Uriah Smith wrote many poems, several of which are now hymns. His longest poem, The Warning Voice, is 41 pages long as printed off the APL Compact Disk. Another poem written for the new year, 1871, is excellent for 1997. Here are several of the verses of that poem.

Earth trembles at the cannon's roar,
War's murderous visage scours the plain;
Its fairest spots are drenched with gore,
Its fruitful fields are piled with slain.
And what are all these slow-revolving years,
But funeral pageants of distress and tears?

Contagions spread their wings of pall,
Fierce tempests rage with blasting breath,
And earthquake throes, engulfing all,
Make short and sure the way to death.
No peace, no safety, no enduring cheer,
To him who builds his hopes and treasures here.

Yet glad we hail each New Year's morn;
For from the great high throne of Heaven
A royal fiat forth has gone,
A glorious word to earth is given:
Behold, says He who looks creation through,
Where sin has marred my works, I make anew.

New earth to smile before his face,
New heavens in crystal beauty dressed,
New years to run a guiltless race,
New joys for each immortal breast,
New flowers upspringing from the sinless sod,
New waters sparkling from the throne of God.

New bodies for these feeble forms,
New life from e'en the moldering tomb,
New skies unrent by raging storms,
New beauty, new unfading bloom,
New scenes the eternal era to begin,
Of peace for war, of righteousness for sin.

Speed then away, O tardy years!
Fly quickly, hours that intervene!
Groaning we wait the time when tears
Shall be but things that once have been.
Dawn, thou blest morn, so long in promise given,
The glorious glad New Year of God and Heaven.

Collection of Poems, pp. 143-145 — Uriah Smith

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EDITORIAL COMMITTEE:
Fred Bischoff, Gary Foster,
Ray and Frances Foster

LOGO: Donna Wical

RESEARCH & LAYOUT:
Marlene Steinweg, MPH

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Lest We Forget

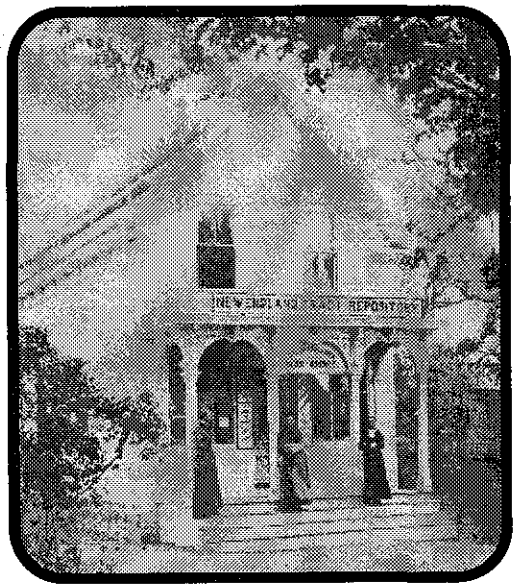
"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

A Book B Begin Adventist C Centers

Stephen Nelson Haskell, "Father" of the Tract & Missionary Society

From Captains of the Host *by A. W. Spalding*

In the little...town of South Lancaster, Massachusetts, in the middle 1860's a group of earnest Christian women, led by Mary L. Priest, devoted themselves to good works, visiting and praying with the sick, ministering with their hands to the needy, telling of the blessed hope, and distributing tracts. Young Stephen N. Haskell, director of the Southern New England Mission field, beheld this service of the diligent sisters, and envisioned a church-wide work of the same character. He therefore encouraged the group...to extend their work, by correspondence and the mailing of literature, to a much wider field.



First Tract Society office at South Lancaster, Massachusetts.

Vigilant Missionary Society

In 1869 the group organized itself as the Vigilant Missionary Society, with Mrs. Roxie Rice, president; Mrs. Mary H. Haskell, vice-president; Mrs. Mary L. Priest, secretary; and Rhoda Wheeler, treasurer.

Every Wednesday afternoon at three o'clock these women met to pray and talk over plans for Christian work, and not merely to lay plans but to execute them. Their practical ministry never ceased, but their emphasis came more and more to rest on the wider distribution of literature....

continued on page seven

South Lancaster Academy

S. N. Haskell reports on one of the many educational institutions he helped to found. Later Atlantic Union College grew out of this institution.

by S. N. Haskell

It is nearly two years since the school was started here in Lancaster.... Realizing how near we are to the time of trouble, it was thought that a school should be established especially for the benefit of those who could not have the advantages of the College at Battle Creek. The favorable results of the first year encouraged our brethren to go forward. Consequently at a general meeting here in Lancaster about one year since, a resolution was passed authorizing the school committee to proceed to erect such buildings as would be suitable for the school; but owing to circumstances, nothing was done in this direction until this winter.

At the general meeting held at Lancaster in December it was voted to proceed at once to raise $25,000 to purchase land and erect buildings. Over half this sum was pledged at that meeting; and in less than one week afterward twenty-six acres of desirable land were purchased in the village of South Lancaster for cultivation and a building site....

Believing it would be for the interest of the students to have manual labor connected with the school, and that this labor should be directed in useful trades, it has been arranged to connect with the school at least six trades. Four are already in active operation; and it is hoped that before the spring term closes there will be classes in the others, besides gardening and general housework.

As we look back over the past two years we can truthfully say that God has dealt with us in great mercy, and has given us largely of his Holy Spirit. Quite a large number have been converted and baptized.... There are also at least twelve active laborers in the cause today in different Conferences, a number of whom came to the school without any idea of engaging in the work of God.... For these things we thank God and take courage....

It should be understood that this is not a rival school with any other college of S. D. Adventists in America. There should be in this country ten S. D. Adventist schools where there is now one. There are not only hundreds of young men and women, but there are also many of more mature years, who by a few weeks or months of instruction in language, letter writing, general missionary work, and how to conduct Bible-readings, would be qualified to become efficient laborers in the cause of God; while others who have been in the field...can better qualify themselves for usefulness by this course of instruction....

It has been our aim, and God has seemed to signally bless the effort, to have such a school as will contribute to the advancement of the truths which we believe are applicable to the present time.♦

A Report by S. N. Haskell, *Review & Herald* of March 11, 1884, p. 165.

A BRIEF HISTORY OF SOUTH LANCASTER ACADEMY

On April 19, 1882, the "New England School," yet unnamed, opened its doors. Nineteen students started classes and five more joined these a few days later. S. N. Haskell was the founder and builder of the school; Goodloe H. Bell was the first principal.

In 1883, the school was named South Lancaster Academy. In 1885, the school expanded to include college preparatory. Teacher training was added in 1886, with development of a "normal school," J. T. Browning Missionary and Industrial School.

In 1918, the school name was changed to Lancaster Junior College, but in 1922, when Atlantic Union College began to operate on the senior college level, South Lancaster Academy again was recognized as a separate organization.

S.D.A. Encyclopedia, Review & Herald Publishing Association, 1976, p. 1383.

Stephen N. Haskell

a pioneer in missionary promotion at home and abroad

by Marlene Steinweg

"Promise me," the dying man begged. "Promise me you'll take care of Mary when I'm gone. She's so helpless and she'll be all alone in the world."

Seventeen-year-old Stephen Nelson Haskell listened to the old man's plea. Mature beyond his years, Haskell solemnly promised to care for Mary, the daughter of the old man, his friend, Farmer How. Mary How was extremely ill and suffered from partial paralysis. Haskell worked for her father, who was now dying. When Farmer How died, he left his farm in Haskell's care. Partially to fulfill his promise to the dying man, but mostly because he cared deeply for her, Stephen asked Mary to become his wife. The year was 1850. Mary was twenty years older than Stephen. They would share nearly 45 fulfilling, though childless years, before Mary would pass away to her rest.

This youth had learned to move forward when God opened a doorway of opportunity or duty to him. Little did he realize that in his future God would open many doors to him which would lead him to far-away countries like India, China, Japan, New Zealand, Africa and Switzerland. He would become a leader of leaders, an esteemed evangelist, an outstanding administrator, and "...a pioneer in missionary promotion at home and abroad."[1] He would learn, believe and follow "...the third angel's message with all his heart and soul, as Christ's last message to men; and the one business of Seventh-day Adventists, to his mind...[would be] to give this message to the world."*(Ibid.)*

"S. N. Haskell...was born the 22nd of April, 1833 in the little town of Oakham, Massachusetts."[2] Haskell's parents were members of the Congregational Church. At the tender age of eight, young Stephen signed a temperance pledge, and after his conversion at age 15 in 1848, he joined his parents' church. Haskell learned soap making as a trade and also hired out to Farmer How to help maintain his farm.

In 1852, about two years after his marriage to Mary How, Haskell "heard his first advent sermon, which deeply interested him. He talked of that sermon to every one he met, and was presently asked by a neighbor why he himself did not preach...."*(Ibid.)* Haskell was at first unsure, and preached his first sermon under great embarrassment. "...from that time on, [he] combined part-time advent preaching with selling the soap he manufactured."[3]

"In 1853 the *Review* began to publish a little tract entitled simply 'Elihu on the Sabbath.' This tract was to play a large role in making Stephen N. Haskell a Sabbath-keeping Adventist." *(Ibid.)* While traveling to Canada to visit a group of Adventist believers, Haskell changed trains in Springfield, Massachusetts. He thought it would help if he could store his trunk there and travel lighter. "William Saxby, who had a shop near the railroad, kindly offered to store...Haskell's trunk.... By tactful home missionary work... [Saxby sowed] the seeds of Sabbath truth in the visitor's somewhat stubborn heart."[4]

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Stephen N. Haskell

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Saxby gave Haskell a copy of the little tract "Elihu on the Sabbath" which convinced him of the Sabbath truth. Brother Haskell decided "...on his knees in a Canadian forest, that he would follow the Bible and obey the Sabbath commandment." (*Ibid.*)

"He attended an Advent Conference in Worchester, Mass., in the summer of 1854, fully persuaded that he could convince every member that it was his duty to keep the seventh day... [However] his friends would not even listen to him."[5] One exception to the general reaction of the First-day Advents who held this conference gave him courage. "Thomas Hale, of Huberston, Mass., invited the young Sabbath keeper home with him, and in a short time he and his family, another family of four members, and certain others began the observance of the Sabbath." (*Ibid.*)

"Some time later Joseph Bates suddenly appeared at Haskell's door, announcing himself as a friend of William Saxby. Before Bates left, the Haskells had accepted all the doctrines the captain had presented and sent along with him an order for every tract and paper published by the *Review*."[6] Stephen Haskell was 21 years old—his wife, Mary, was 41. From this time on, they dedicated their lives to advancing this newly beloved, life-changing message.

Haskell had a burden to distribute Seventh-day Adventist publications everywhere. Because of this, he helped inaugurate the first regular church tract and missionary society plan in 1869. This is perhaps the accomplishment for which Stephen N. Haskell is best known because of its far-reaching results. He also believed women should be included in spreading the gospel. One way he encouraged women was through their active participation in the tract societies that were organized all over North America.

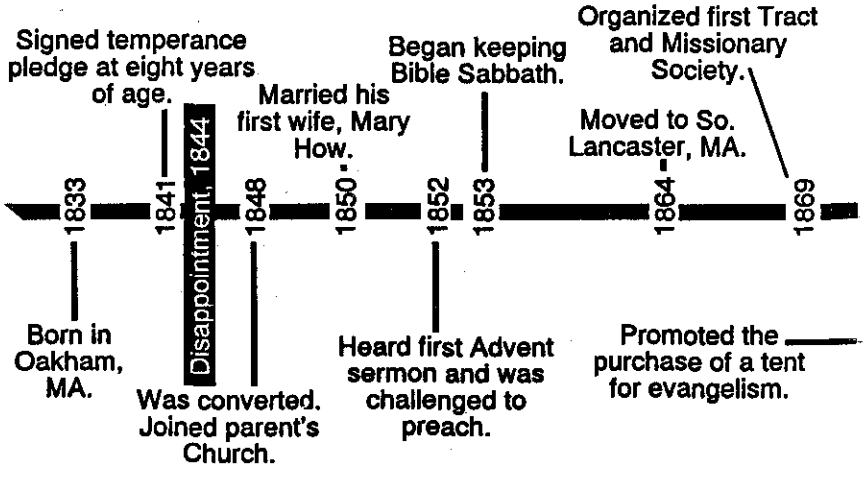
In 1870, Brother Haskell promoted the purchase of a tent for evangelism. That summer, he and a friend, P.C. Rodman, of Rhode Island purchased a fifty-foot tent and pitched it on the ground of the first New England camp-meeting near South Lancaster, Massachusetts. Haskell invented a special tent stake removing tool that is in use today, and is still called the "Haskell."

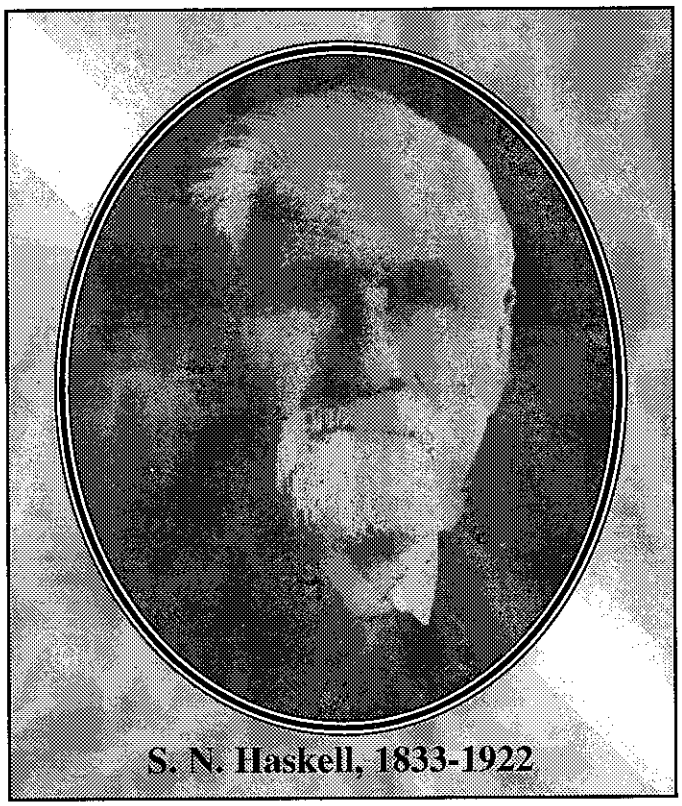
"At the camp-meeting the four States, New Hampshire, Massachusetts, Rhode Island, and Connecticut, were organized into one conference."[7] Haskell was ordained and, much to his surprise, elected president of the newly-formed conference.

His organizational and administrative talents developed further in his new position. Elder White visited Haskell's field in November, 1871, and observed, "...under the well-directed efforts of Brother Haskell, our people are in advance of those in any other part of the field, in systematic, energetic action for the advancement of the cause of truth."[8] He further suggested that Elder Haskell be sent to another field like New York or Michigan, or even the Western Conference to "...give others the benefits of his financial talents." (*Ibid.*) Three times Haskell was president of the California Conference, once from 1879-1887, in absentia.

Haskell also traveled to many countries. Mary, whose health had greatly improved, waited at home, praying for his safety and success. One of the first places he visited was England, in 1882,

TIME LINE





S. N. Haskell, 1833-1922

where he reported that God's providence had opened the way for distribution of publications to passengers on ships to London and for shipment of tracts to other parts of the world. From England, he toured Switzerland and France where he visited a very feeble J. N. Andrews. He commended the success of the work among the French made possible by Andrew's publications and sought to inspire other workers to do the same for the Italians.

In 1885, Haskell traveled to Australia by way of New Zealand. While in New Zealand, Haskell prayed aloud behind closed doors in the room he rented in the home of the "Hare" family. Bro. Hare eavesdropped as Haskell prayed for him and his family. He and many other members of his family acceped the present truth. By August, Haskell was in Australia, where he suggested that the church establish a mission in Sydney to distribute literature to islands around the world.[9]

Haskell traveled to Norway in 1887. There he attended the first camp meeting and first European Council. Reporting to *Review* readers,[10] he recommended a two-way exchange of workers. His vision was that American laborers be sent to Europe and Europeans converts be sent to America for training. Returning to America through England, Haskell learned that in London the work was expanding rapidly. Steps had been taken to secure a publishing office at 451 Holloway Road and a building for training laborers.

Haskell was also involved in the development of Seventh-day Adventist education at schools like Battle Creek College (which later moved and is now Andrews University), Nashville Agriculture and Normal Institute (later Madison College), Healdsburg College (later moved and is now Pacific Union College), South Lancaster Academy (which later became Atlantic Union College), and Avondale College (originally Avondale School for Christian Workers).

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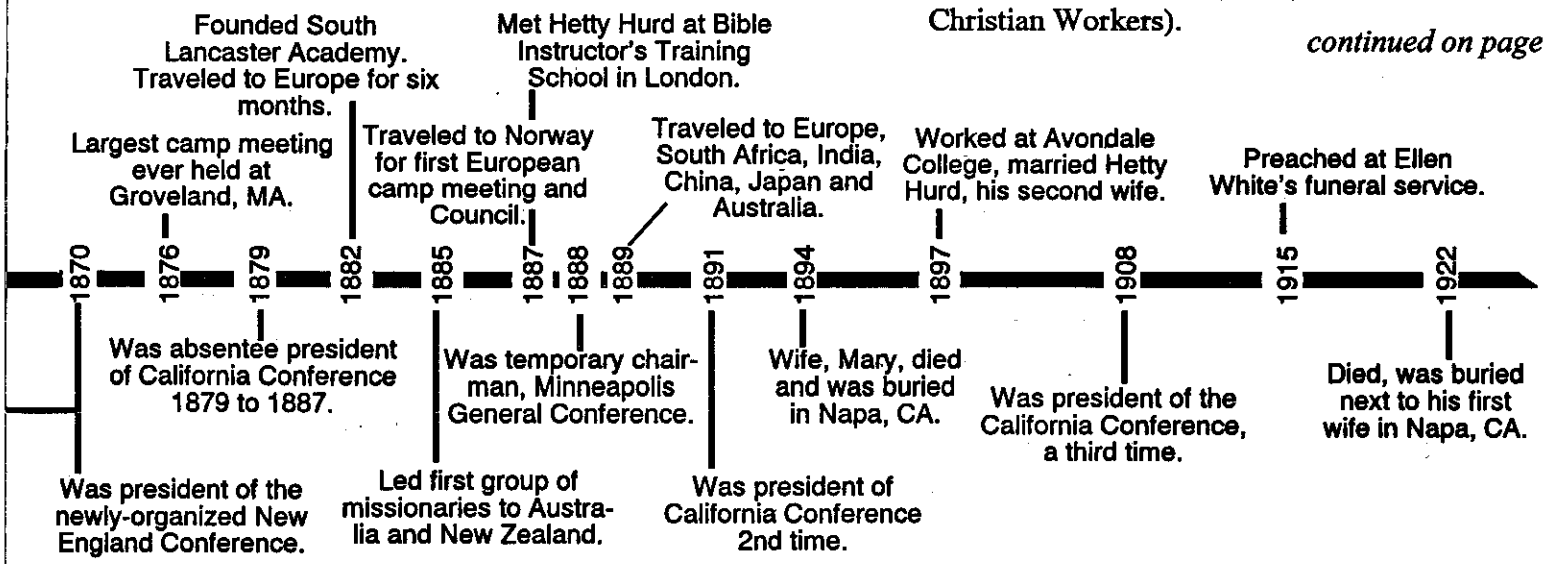
1870
Was president of the newly-organized New England Conference.
1876
Largest camp meeting ever held at Groveland, MA.
1879
Was absentee president of California Conference 1879 to 1887.
1882
Founded South Lancaster Academy. Traveled to Europe for six months.
1885
Led first group of missionaries to Australia and New Zealand.
1887
Traveled to Norway for first European camp meeting and Council.
1888
Met Hetty Hurd at Bible Instructor's Training School in London.
Was temporary chairman, Minneapolis General Conference.
1889
1891
Was president of California Conference 2nd time.
1894
Traveled to Europe, South Africa, India, China, Japan and Australia.
Wife, Mary, died and was buried in Napa, CA.
1897
Worked at Avondale College, married Hetty Hurd, his second wife.
1908
Was president of the California Conference, a third time.
1915
Preached at Ellen White's funeral service.
1922
Died, was buried next to his first wife in Napa, CA.

Stephen N. Haskell

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Haskell had a burning desire to reach more countries for Christ. He took an extensive trip during 1889-1890 to Western Europe, Southern Africa, India, China, Japan, and Australia. Some "28 years later...he related that on that world tour he baptized one individual in China and another in Japan, the first [S.D.A. converts] in these countries."[11]

"He was again president of the California Conference from 1891 to 1894. His first wife died in January of that year [1894]." (*Ibid.*) He was 61 years old, and by no means ready to retire. In fact, in just two years, in 1896, he was on the move againto Australia where he helped establish the new school at Avondale.

He remained single for about three years, but feeling the need of a help meet, he wrote to an old friend, Hetty Hurd, and asked her to come to Australia and marry him, which she agreed to do. They married in 1897 and honeymooned in a tent on the new campus. Hetty and Stephen Haskell were blessed with "22 years together listening for [and following] God's directions in their lives."[12]

In 1903, Haskell, who "captained a diverse corps of workers in the country's metropolis [New York City], set forth a plan for the comprehensive and well-articulated city campaign. It contained the following.... That house-to-house literature work be conducted, opening doors for Bible studies by competent instructors; that health service and education be given through vegetarian restaurants, hydropathic treatment rooms, and lectures; that when the groundwork had been sufficiently done, there follow evangelistic meetings; that all these workers be united, and so far as feasible resident, in a central workers' school, in charge of the director of the city work....

"This they did not only in New York but in other cities, creating churches and building or purchasing meeting-houses. Restaurants and treatment rooms were established in main cities. The bulk of the city work ...[was] literature distribution, Bible studies, and evangelistic preaching."[13]

From 1908 to 1911, beginning when Haskell was 75 years old, he and Hetty moved to California where he was again elected president of the California Conference.

Haskell was by no means a man who never made mistakes. Ellen White had to reprove him as she did many other leaders of the Seventh-day Adventist Church after receiving messages from God for them. Haskell was willing to listen and to allow God to work in his life. During his long, productive life he kept but one purpose in mind—to complete the Gospel commission.

Haskell died in December of 1922, just under 90 years of age. Until Christ returns, Seventh-day Adventists throughout the world will continue moving forward in the same purposeful spirit of earnest labor, as that of Stephen N. Haskell, proclaiming the same message of faith in God, and revealing the same belief in the triumph of the work of God. This is the legacy of pioneers like Stephen N. Haskell. Our tribute to Elder Haskell will not be complete until the work he loved is completed. ♦

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[1]Spalding, A.W., *A Long Life Spent for God*, Review and Herald, December 14, 1922, p. 55.
[2]Olsen, M. Ellsworth, *Origin and Progress of Seventh-day Adventists*, Review and Herald Publishing Association, 1925, p. 281.
[3]Schwarz, R. W., *Light Bearers to the Remnant*, Pacific Press Publishing Association, 1979, p. 81.
[4]Spalding, p. 55.
[5]Olsen, p. 282.
[6]Schwarz, p. 82.
[7]Olsen, p. 283.
[8]James White, report in the November 14, 1871 *Review and Herald*, regarding a trip he and Mrs. White took to South Lancaster, MA, p. 172.
[9]Story by F. M. DeVaynes Jones, *Review and Herald*, March 9, 1944, "New Zealand and Its Inhabitants," p. 14.
[10]Haskell, S. N. report in the July 19, 1887 issue of the *Review and Herald*, pp. 457, 458.
[11]*S.D.A. Encyclopedia*, "Stephen Nelson Haskell," Review and Herald Publishing Association, 1976, p. 561.
[12]Landry, E. E., *He Chose to Listen*, Pacific Press Publishing Association, 1983.
[13]Spalding, A. W., *Origin and History of SDA's*, Review & Herald Publishing Assoc., 1962, p. 114.

Adventist Book Centers Begin

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Tract and Missionary Society

Haskell soon extended the organization to the whole conference, changing the name to the Tract and Missionary Society, forming the conference into districts, providing each district with a director, and arranging for regular inspection and reporting. It became a typically Haskell organization, close-knit and efficient....

The General Tract Society

Elder White...urged other conferences to follow the lead. This was widely done and opened the way for the General Conference of 1874 to form the General Tract Society, and to invite Elder Haskell to travel in all the conferences, promoting and organizing....

The International Tract Society.

The work spread and grew, until every conference had its tract society, reaching from headquarters down to the last individual church, setting men and women at work in the home field and with correspondence reaching to the ends of the earth. In 1882, the work of the General Tract Society having reached beyond national borders, the name was changed to The International Tract Society.

Book and Bible Houses

Thus began the distribution of small literature. The organization. . .was to develop into a widespread agency for the handling of all our publications, including a list of large and more expensive books. The Tract Societies, proving themselves convenient depots and business agencies for the handling of all the printed output, were in effect made branch offices of the publishing houses. And in time, the inadequacy of their title becoming apparent, it was changed (1924) from Tract Societies to Book and Bible Houses. [Today these are the well-known "A B C's," or Adventist Book Centers.] ♦

Excerpts from *Captains of the Host,* Review & Herald Publishing Association, 1949, pp. 411-415.

God's Bill of Fare

concluded from page eight

This truth is clearly stated in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." "In the time of the end, *every* divine institution is to be *restored.*" Prophets and Kings, p. 678. (Italics mine.) This will include the original bill of fare.

In Testimonies, Vol. 7, pages 125 and 126, we read: "God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used." This was written March 10, 1900.

We are in the day of atonement or judgment. (Rev. 14:6, 7; 1 Peter 4:17, 18.) In the balances of the sanctuary every character is to be weighed. "God is leading out a people and establishing them upon the one great platform of truth, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin, and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer." --Testimony, Vol. 3, p. 447. ♦

From: *Medical Evangelist,* Vol. IX, Nov.-Dec., 1922, p. 23.

God's Bill of Fare

by S. N. Haskell

When God created the world, He also created man out of the dust of the earth in His own likeness and image. He was made a little lower than the angels and crowned with glory and honor. He was made to have dominion over the works of His hands, and God put all things under his feet. (Ps. 8:5,6.) At this time He gave man the following bill of fare: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen. 1:29.) This is God's original bill of fare for the human family; no flesh meat is in it.

In Smith's original three-volume Bible dictionary, in commenting on the word "pulse" (Dan. 1:12, 16), we find that it is translated from a plural noun, *seroim* in Hebrew, meaning seeds. Seeds denote grains of any kind, whether barley, wheat, millet, vetches [beans], etc. This same root is found in Gen. 1:29, according to Smith.

The last work of the gospel is to *restore every lost truth*

Daniel felt that anything different than pulse—the king's meat or the wine which he drank, even though it came direct from the king's table—would defile his body. (Dan. 1:8.) In 1 Cor. 3:16, 17, we read: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." These words are just as true now as they were when they were inspired by God.

The question may arise, Why then did God ever permit flesh meat to be eaten? The answer can be found in Matt. 19:5-8. God suffered many things because of the hardness of the heart. It should be remembered that God does not condemn man for what he does, which he does not know to be wrong; but that which he does know to be wrong.

The last work of the gospel is to *restore every lost truth*, either lost or permitted to be in disuse because of the hardness of the heart.

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Lest We Forget

Volume 7 Number 2

EDITORIAL COMMITTEE:
Fred Bischoff, Gary Foster,
Ray and Frances Foster

LOGO: Donna Wical

RESEARCH & LAYOUT:
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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

G. I. BUTLER

and RIGHTEOUSNESS BY FAITH

by Fred Bischoff

There was little evidence of the "faith of Jesus" in the Adventists of the 1880's.[1] The "faith of Jesus" encompasses an understanding of the gospel that Scripture outlines and a confidence in the testimony of Jesus. It is revealed by a personal embodiment of the character qualities of God disclosed to us in both of the above. We will review these qualities in the life of Elder Butler, age 52 to 81 (from 1886 to 1915).

Elder George I. Butler took strong exception in 1886 to E. J. Waggoner's teaching on the law in Galatians 3. That year he wrote Ellen White at least four times lamenting what Waggoner was doing, and asking for her opinion. He felt this issue was one of "the principles of our faith."[2] In one of his first letters to her, Butler manifested a healthy openness on his part. If he were shown to be wrong, he declared, "I feel sure I would accept it . . . ."[3] Every other statement showed an inflexibility that helps to explain the deep depression into which he later lapsed.[4] He believed he was standing firmly for the right, while Ellen White was shown instead that he was resisting light.[5] In a letter to Butler and Uriah Smith in April 1887 she said, "I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong."[6]

His reaction to this letter further illustrated how unbelief drains one of spiritual vigor, while diverting enormous energy into self-directed endeavors. A year and a half later from his sick bed he wrote a 41-page letter to Ellen White, just before the Minneapolis General Conference session. In it he blamed her for his illness. "It was sadness of heart . . . by the position you took that gave me that four months' sickness."[7] He stubbornly asserted," I have not, Sister White, been able to see the justice of your letter of April 5, 1887, and never expect to . . . ."[8]

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G. I. BUTLER and RIGHTEOUSNESS BY FAITH

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In response, she wrote him from Minneapolis that his spirit was "not Christlike," and he had "not kept pace with the opening providence of God."[9] She pointedly stated, "If my letter caused so great consequences to you . . . I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results."[10] Regarding the 1886 General Conference, she emphasized, "My guide...stretched out his arms toward Dr. Waggoner, and to you, Elder Butler, and said in substance as follows: 'Neither have all the light upon the law, neither position is perfect.'"[11] The guide also told her, "There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory."[12] This identifies vital aspects of the message, connecting it with the angel of Revelation 18, and showing it to be the loud cry message.

In December 1888, Ellen White wrote to Elder Butler and his wife identifying three causes of his physical illness and spiritual blindness:
1. his wife's ideas and feelings;
2. his "spirit of warfare" on health reform, his "habits in eating and in labor"; and
3. his "pride of soul" and "large amount of self."[13]

Butler's 12 years of isolation in Florida caring for his invalid wife, "passing through severe trials."[14] were a fulfillment of what Ellen White was shown back at Minneapolis, that Elder Butler's "stubbornness and unbelief was sinful and God would bring his afflicting hand heavily upon him if he did not repent and have another spirit, and if he still held his perversity and stubbornness, he would come nearer still to him in affliction."[15]

During 1890 and 1891, Mrs. White addressed the desperate spiritual needs of Uriah Smith and George Butler in several letters. They were "ensnared by the enemy" and "unfaithful." Their position and work was "to unsettle the faith of the people of God."[16] They had left Ellen White alone, and she felt it more than the death of her husband James.[17] They had despised the message and the messengers of righteousness by faith and were "warring against the light."[18] Smith made a confession in January of 1891 that was in the right direction. In contrast, Butler saw no need to do so.[19] Butler wrote to Ellen White in September stating, "what you charge me with . . . I cannot make it seem to me to be so, and really it seems otherwise."[20]

In January 1893, she wrote how Butler and Smith were holding themselves "aloof, not blending . . . with the work that brethren Jones and Waggoner" were led of God to do.[21] With such a course, Butler and Smith, "who might have received the richest blessings," she stated, "will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action."[22] They continued "standing in the way of others" and "retarded the work."[23]

In April, Butler wrote to Elder Haskell, still not seeing any sin in his actions, and ascribing Ellen White's evaluation of him to her own opinion.[24]

In May, Ellen White was yearning that Butler "would come out from the shadow of death and into the chamber of light and brightness." She added, "I have no call to write to him anything. Poor man, I feel so sorry for him!"[25]

June 13, in an article in the Review and Herald, Butler admitted God was leading in "the greater agitation of the doctrines of justification by faith." In the article he contended, "I never, for a moment since my conversion, supposed I could be saved by my own good works . . . ." Yet he admitted "that additional light of great importance has been shining upon these subjects."[26]

The next month Ellen White said Butler and Smith were cherishing the same spirit from Minneapolis, and had "little appreciation" of heavenly light. Significantly, she differentiated Elder Butler's position. "No greater light or evidence will come to any one of you except to Elder Butler. He has not been directly in the channel where light from the throne has come upon him. The Lord looks with compassion . . . in a special sense upon Elder Butler."[27]

In the August 15, 1893 *Review and Herald* he reviewed Ellen White's new book, *Steps to Christ*, and accepted every part of her precious volume.

In 1895, Ellen White wrote, "If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would now have been walking in strength and efficiency."[28]

A transition came toward the end of the 1890's. Ellen White had one of the first copies of her new book *Desire of Ages* sent to Butler. He replied late in 1898 with gratitude that she would think of him. April of the next year she in turn wrote him, "You misapprehend me when you suppose I have lost all hope of you. This has never been the case . . . . I would be pleased to see you take hold of the work again and move forward . . . in the rich truths which God has given us."[29]

The crisis years of the early 1900's show what may appear as contradictory events and counsels. In 1901, after the death of his wife, Brother Butler returned to active church work. However, in January 1902, Uriah Smith printed articles in the Review and Herald still strongly opposing the views of Jones, Waggoner, and Ellen White, according to A. G. Daniells.[30]

In February 1902, Ellen White directed the church to the contribution the pioneers offered. She affirmed their need for Elders Butler and Smith, and stated regarding Elder Butler, "We welcome him into our ranks once more, and regard him as one of our most valuable laborers."[31]

The Review and Herald Board removed Smith from position as head editor in March. Butler came to his defense, taking what Daniells described as "a

The message of righteousness by faith brought by Jones and Waggoner in the 1880's could have prepared a people to meet Christ.

most unreasonable position," and being "unnecessarily severe in his criticism."[32]

In May, Ellen White strongly affirmed that as a result of his years of affliction, "Elder Butler is strong in physical and spiritual health. The Lord has proved and tested and tried him . . . . I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years . . . ."[33]

In April 1903, she again wrote, "I rejoice that Brother Butler is with us in this work . . . . God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels' messages were first given, to stand in their place in His work today."[34] She wrote him in June, "We must now do a work that should have been done long ago . . . . The . . . experience through which the people of God passed in the early history of our work must be republished."[35]

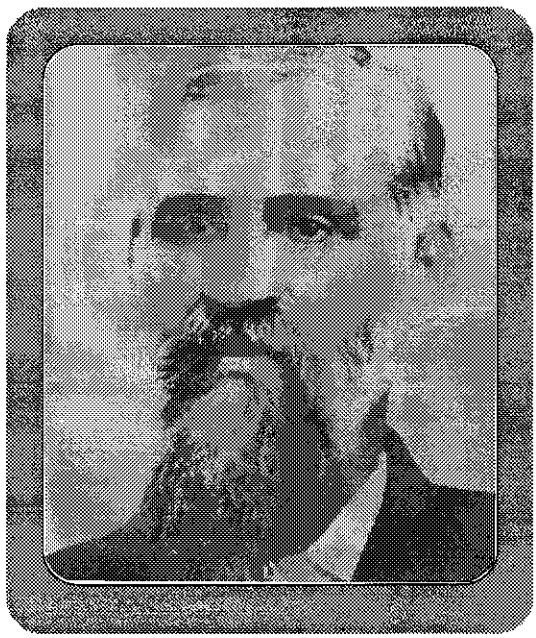
In 1904, she wrote him regarding the foundational crisis. "At this crisis all are called upon to take their position . . . . Not a stone is to be moved in the foundation of this truth —not a pillar moved."[36] She repeated this again to him as late as 1910.[37]

Brother Butler's work in supporting the Madison and Loma Linda schools showed a new confidence in the Spirit of Prophecy. In 1915, his speech at the Autumn Council of the General Conference held at Loma Linda helped to save the new medical school.[38]

Reflection

The refining fire had done its work with Brother Butler. His wife's illness and death, and his personal illness and trials impressed upon him the importance of health reform, and humbled his view of himself. Through it all, he remained loyal to the church and learned to put greater confidence in the Spirit of Prophecy.

In his experience we can see how a theory of the truth can co-exist with persistent resistance against it. We understand how the Lord often uses great trials to break through our self-confidence and deception, until we begin to see the deeper issues of our needs and



A YOUNGER GEORGE I. BUTLER

the gospel solutions. The missed opportunities of 1888 corporately added up to what Ellen White described as "insubordination," and resulted in the church having to remain in this world many more years.[39]

The message of righteousness by faith brought by Jones and Waggoner in the 1880's could have prepared a people to meet Christ.[40] When this message and work was hindered, the resulting spiritual confusion led to heresies that attacked the very foundations of the church. Upon her return from Australia, when after the 1901 General Conference Ellen White saw no deep spiritual change in the church, she began to realize that the window of opportunity had passed, and turned her attention to damage control and preservation of the foundations of the church.

She called Smith and Butler to assist her from 1902 onward in preserving these foundations. These men were pioneers who had remained faithful to the cause, though blinded in part to the advancing providences of God. Her affirmation of God's leading both of these men to have a place in His work right to the end of their lives was in spite of the fact that they did not understand the message of righteousness by faith in all its dimensions.

They were valuable for other aspects of the message, particularly their "pioneer" perspective and unwavering loyalty to the movement. It was as if she said to the church, "Since you are not going to finish the house, at least leave the foundations. Another generation will come, and finish the house." Some of the pioneers who were called to help her in this work were the very ones in part responsible for the lost opportunity. And so they were called to counter the consequences of their own actions. It appears they did this loyally and willingly, though they never regained what she said was their "eternal loss." May we affirm the foundations, and plead with the Lord to finish the house, cooperating with Him in this most important work. ♦

1. *EGW 1888 Materials*, pp. 212, 217.
2. *Manuscripts and Memories of Minneapolis*, p. 46.
3. *Ibid.* p. 23.
4. *Ibid.* pp. 68, 69.
5. *1888 Materials*, pp. 1005, 1246.
6. *Ibid.* p. 32.
7. *MMM*, p. 82.
8. *Ibid.* p. 99.
9. *1888 Materials*, p. 86, 89.
10. *Ibid.* p. 96.
11. *Ibid.* p. 93.
12. *Ibid.* pp. 165, 166.
13. *Ibid.* pp. 190-194.
14. *Ibid.* p. 644.
15. *Ibid.* p. 848.
16. *Ibid.* pp. 714, 715, 717.
17. *Ibid.* p. 741.
18. *Ibid.* p. 846.
19. *Ibid.* p. 1005.
20. *MMM*, p. 210.
21. *1888 Materials*, p. 1128, 1136.
22. *Ibid.* p. 1128.
23. *Ibid.* p. 1140.
24. *MMM*. pp. 251, 256.
25. *1888 Material*, p. 1184.
26. *MMM*, p. 260.
27. *1888 Material*, p. 1137, 1138.
28. *Ibid.* p. 1412.
29. A. L. White, *E.G.W. Biography, Vol. 4*, pp. 406, 407.
30. *MMM*, pp. 318, 319.
31. *20 Manuscript Releases*, p. 220.
32. *MMM*, p. 317.
33. *Retirement Years*, p. 117.
34. *1888 Materials*, p. 1801.
35. *17MR*, p. 344.
36. *19MR*, p. 311.
37. *1888 Materials*, p. 1811.
38. *For God and CME*, p. 106, 113.
39. *10MR*, p. 277.
40. *1888 Materials*, pp. 210, 1814.

GEORGE IDE BUTLER A MAN

George Ide Butler, minister, evangelist, administrator, and twice General Conference president, was a renowned pioneer in the multifaceted history of the Seventh-day Adventist Church. Butler has been held at least partially responsible for the negative response of many who attended the 1888 General Conference in Minneapolis, Minnesota, towards the message of righteousness by faith presented by Dr. E. J. Waggoner and Elder A. T. Jones.

Butler's family was deeply rooted in American history. His grandfather, Ezra Pitt Butler, Sr., served in the American Revolution, was governor of the state of Vermont from 1826 to 1828, a councilman, judge, university trustee and pastor of the Waterbury, Vermont Baptist Church. His father, Ezra Pitt Butler, Jr., was a captain in the War of 1812. He supported temperance, anti-masonism and abolition of slavery. Into this conscientious, patriotic family, George Ide Butler was born November 12, 1834, the second of six children.

He was five years old when his parents accepted the news of the soon coming of Christ preached by the Millerites. His father became a "very zealous worker in the '44 movement."[1] Miller visited their home on several occasions.

Butler was 10 years old at the time of the Great Disappointment in 1844. The family remained faithful through the disappointment, though seeds of doubt began springing up in Butler's young mind.

By 1848, after studying with Captain Bates, Butler's mother began keeping the Seventh-day Sabbath "all alone . . . in her bedroom with her Bible and little paper."[2] In the Autumn of 1850, Butler's father studied with Bates, accepted and began keeping the Sabbath. Before long he was ordained to the ministry, though he considered himself to be merely a witnessing farmer.

By age 18, Butler said he had become a "proud, stiff, stubborn infidel, passionate, hot headed, with little reverence for God or man . . . a shy, skeptical, proud-spirited youth."[3] Nevertheless, it is gratifying to note that he "valued honesty and morality and determined to shun card playing, . . . tobacco and liquor."[4] In 1853, he traveled to the Northern Wilderness, got a job with surveyors in Wisconsin, and west of Minneapolis, took a claim which he later sold.

While traveling on a river boat to Kansas City in 1856, George got off at "Rock Island, where the steamer had tied up for freight . . . to pace the town . . . ."[5] By the time he returned to the steamer, he had made his decision to follow the good parts of the Bible. "Back in his cabin, upon his knees, he gave his life to God."[6] Upon his return to Waukon, he was baptized by J. N. Andrews. Later M. E. Cornell preached at Waukon convincing him that Ellen White's testimonies were from God rather than hypnotism.

Butler began teaching school and continued courting Lentha Lockwood, whom he had dated since 1855. He well remembered when Mrs. White "took Lentha off into the bedroom, I suppose to talk about me . . . which was not a circumstance calculated to make me happy at the time."[7] He and Lentha were married March 10, 1859,

TIME LINE

1834 George I. Butler was born.
1839 His family joined the Millerite Advent movement.
1844 The Great Disappointment.
1848 Butler's mother began keeping the Seventh-day Sabbath.
1850+ His father accepted the Sabbath message.
1853 His family moved to Waukon, Iowa.
1853 He worked with surveyors in Wisconsin.
1855 He began courting Lentha Lockwood.
1856 He decided to trust in God and was baptized by J. N. Andrews.
1856 He became a school teacher.
1859 He married Lentha Lockwood on March 10.
1861 Their daughter, Annie was born.
1864 Twin sons, William Pitt and Hiland George were born.
1865 Butler was president of the Iowa Conference.
1867 He moved his family to Mount Pleasant, Iowa. He was ordained.
1871 Butler reported a two-fold increase in the membership in Iowa.

OF INFLUENCE

by Marlene Steinweg

and by 1864 had a family of three children: Annie and twin boys, William Pitt and Hiland George.

Butler was elected president of the Iowa Conference in 1865. He worked earnestly to counteract the splintering effect of B. F. Snook and W. H. Brinkerhoff, who were criticizing the Whites. These men, previously president and secretary of the newly organized Iowa State Conference, had initiated an apostasy throughout the state that began with the congregation at Marion. Butler personally visited from church to church teaching the members the truth, counteracting their influence. Under his able leadership, the church in Iowa grew very strong.

Butler was ordained to the ministry in 1867, and soon moved his family to Mount Pleasant, Iowa, where they lived for 16 years.

Butler became president of the General Conference in 1872. A task voted at the Conference was for him to convert into a college G. H. Bell's private school, established in 1868 at Battle Creek. December 31, 1873 the deal was set to purchase a 12-acre site for the new college. This site was chosen over two more adequate parcels of land of 120 and 50 acres. Immediately after its purchase, the twelve-acre property was reduced to seven by the sale of five acres of side located lots. $50,000 in pledges were raised to erect a red brick building. August 24, 1874, classes temporarily commenced in the Review building and moved into the completed building by January 4, 1875.

The early 1870's were a dismal period for the Adventists. The Battle Creek Church was disciplined. Uriah Smith and George Amadon were discharged from their duties at the *Review*. At this time Butler produced an essay on leadership whereby he hoped to obtain reconciliation. In this essay he noted that God had set apart with specific leadership gifts certain men of the Bible who acted with more authority. Ellen and James White were that kind of leader he said, and recommended that the Church give Elder White "room to exercise his leadership as long as he does not conflict with moral principles."[8] Ellen White wrote that in his essay he was wrong to assign such authority to one man. Butler resigned his presidential responsibilities in August 1874, because he felt unjustly criticized and James White replaced him as General Conference president by November.

Butler was sent to California in 1875 where he helped raise $22,000 to establish the Pacific Press. A year later he was elected president of the newly formed Nebraska-Iowa Conference. While visiting a very ill Ellen White in Battle Creek in 1880, Mrs. White advised him to again accept the presidency of the General Conference. He wept, but agreed to do so.

Butler's second presidential term, beginning in late 1880, is described by one church historian as entering a "volcano's crater."[9] Perhaps his greatest challenge was to carry out leadership under the influence of James White, who could not or would not let go. In spite of this pressure, when Brother White died of malaria on August 6, 1881, Butler wept as he would have for his own father.

Butler wrote a series on the Spirit of Prophecy for the *Review* which classified inspiration using an hierarchical rating. While this series seemed to support Ellen White, she felt it criticized the Bible by implying that the Psalms and Books of History were mere literature and history and not divinely inspired.

continued on page 6

1872 Butler was president of the General Conference of Seventh-day Adventists.
1873 A twelve-acre site was bought for the new Battle Creek College.
1874 Battle Creek College opened its doors August 24.
1874 November, James White replaced Butler as General Conference president.
1875 Butler was sent to California and helped establish the publishing work there.
1876 He was elected president of the Iowa-Nebraska Conference and extended work into Missouri and Kansas.
1880 He was reelected president of the General Conference.
1882 Battle Creek College closed temporarily.
1883 He moved to Battle Creek and made his first trip to Europe. The College reopened with a blind pastor, Walcott Littlejohn, as Director.
1884 South Hall, the men's dormitory opened.
1885 William W. Prescott replaced Littlejohn as Director of the College.
1886 College buildings were erected for manual arts.
1887 West Hall, the women's residence, was completed. A conflict arose over Jones and Waggoner's ideas.

TIME LINE *continued on page 6*

A MAN OF INFLUENCE

continued from page five

Butler began traveling abroad in 1883. In Europe he promoted more effective evangelism, visited the Waldensian territory and Naples, Italy, Romania, Germany, the Scandinavian countries and Switzerland. He encouraged the brethren to establish publishing houses, found training schools for the youth and increase the number of colporteurs and house-to-house visits. Butler visited Australia and New Zealand in 1885.

From 1881 to 1889, Butler was president of the Review and Herald Publishing Association. "In this capacity, he exerted a mighty influence for the building up and expansion of the publishing interests of the denomination."[10] During this time, several new youthful leaders came into prominence and varying views emerged regarding the law as expressed in Galatians. E. J. Waggoner, editor of the *Signs*, and A. T. Jones, editor of the *American Sentinel*, published their views on this subject in the *Signs*. At the 1886 General Conference, Butler sought to prevent such open publication of contrary views. He convoked a theological committee that met and studied "the law" in Galatians, and voted that that "law" referred to the "whole law." The General Conference Board then adopted a policy prohibiting "doctrinal views not held by a fair majority of our people, to be . . . published in our denominational papers . . . before they are examined and approved by the leading brethren of experience."[11]

Ellen White counseled that they not air their controversial views in public, particularly using opposing Seventh-day Adventist presses, and that Butler should play fair. "Dr. Waggoner should have just as fair a chance as you have had."[12]

Due to ill health, Butler did not attend the 1888 General Conference. However, having been forewarned

This message, understood in its true character and proclaimed in the Spirit, will lighten the earth with its glory.

that "A. T. Jones, Dr. Waggoner, and W. C. White had things all prepared to make a drive at the General Conference,"[13] he wrote letters and telegrams urging the leadership to stand firm for the "old landmarks." When Elder Jones and Dr. Waggoner presented their view of righteousness by faith, it thrilled Ellen White. But it was not accepted by the general body of delegates due to the influence of leaders like Butler. In her last sermon at that General Conference, she declared, "I see the beauty of truth as the doctor has placed it before us . . . . This message, understood in its true character . . . and proclaimed in the Spirit, will lighten the earth with its glory . . . . You have no right to entertain feelings of enmity, unkindness and prejudice toward Dr. Waggoner . . . ."[14]

Elder O. A. Olsen was elected to replace Butler as president of the General Conference. Butler felt rejected by the conference and by Ellen White. Discouraged, he and his wife moved to a 110-acre farm in Bowling Green, Florida. There his wife suffered a stroke and George cared for her until her death in November 1901. He had a lot of time to think. He corresponded with friends and fellow workers like S. N. Haskell. In 1893, he wrote to Haskell acceding that "great good had come to the church in the added light on Christ's Righteousness."[15]

Butler was elected president of the Florida Conference in 1902 and held that office through 1904. From 1902 to 1907 he was president of the Southern Union. He served as a member of the General Conference Executive Committee. As a result of his able leadership, the publishing plant

Time Line *continued*

1888 At the Minneapolis General Conference-Jones and Waggoner presented Righteousness by Faith. Olsen replaced Butler as president of the GC.
1889 Butlers moved to Florida, Lentha had a stroke.
1893 Butler's article in *Review* affirmed 1888 message.
1901 Lentha died after a second stroke, in November, 1901.
1902 Butler was elected president of the Florida Conference.
1902 He was elected president of the Southern Union.
1903 Butler opposed the publication of *The Living Temple*.
1904+ He corresponded with J. H. Kellogg but to no avail.
1906 Southern Publishing Association moved to Nashville.
1907 October 8, Butler married Elizabeth Work Grainger.
1908 He retired.
1911 Elizabeth was treated for TB.
1912 Butler received autographed copy of *Acts of the Apostles* from E. G. White.
1913 Elizabeth was treated for TB at the Orlando Sanitarium.
1915 Ellen White passed away.
1916 Elizabeth left on a trip.
1918 He met his wife next March 1918 at the General Conference in San Francisco. George Ide Butler died July 25 of cancer. ♦

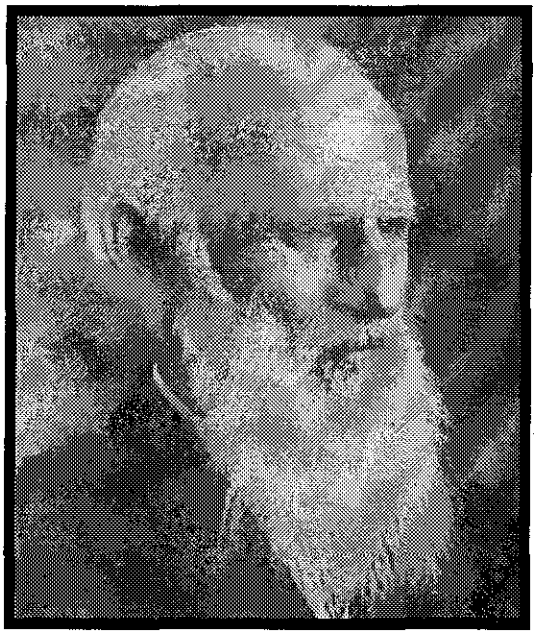
(Southern Publishing Association) was moved in 1906 to Nashville. Eight schools were established during his leadership with an enrollment of 300 students by 1908. Elder A. G. Daniells gave Butler credit for his labors, noting "the percent of increase in the membership and funds during the last six years has been greater than in any other union conference . . . . The whole work has been put on a more substantial basis."[16]

Butler did not agree with the theology of Kellogg's book *The Living Temple*. However, he did all he could through personal interviews and letters to dissuade Dr. J. H. Kellogg from breaking away from the church. Kellogg separated from the Battle Creek Church in 1907. Then, "in 1908 most of the active SDA leaders were dropped from the sanitarium association by a small group of members, most of whom were connected with the management of the sanitarium . . . ."[17] This action effectively removed the sanitarium from SDA control. Responding to A. T. Jones' declaration that he would stand by the sanitarium, testimonies or no testimonies, Butler countered, "I shall stand by the testimonies, *sanitarium or no sanitarium.*"[18] (*Italics* supplied.)

October 8, 1907 Butler married Elizabeth Grainger, a sixty-two-year-old widow and former missionary to Japan. The couple moved to Twin Magnolias, an orange and pecan farm, at Bowling Green, Florida. Three months later, in early 1908, he retired.

Retirement didn't keep Butler out of the pulpit. He spoke at camp meetings about the "Early Pioneer Work" and the visions of Ellen White. He was invited for preaching appointments, and dreamed of doing tent evangelism.

Elizabeth was treated for tuberculosis in 1911 at the Florida Sanitarium. In September 1916, she left Florida on an extended trip in her battle against tuberculosis and didn't meet up with Butler again until March 1918, at the General Conference in San Francisco.



AN OLDER GEORGE I. BUTLER

Butler's health had declined considerably by then. In June, his doctor diagnosed he had cancer. He died July 25, 1918, in the home of his wife's daughter and son-in-law. The funeral service honoring Elder Butler revealed he was greatly appreciated. "Thirteen fellow ministers conducted the service, six more stood as honorary casket bearers."[19]

Butler's faithfulness in the face of opposition and his dedication to building up the publishing and educational work and to defending the truth inspires to similar action believers today who face the monumental final events in the history of this earth.

Butler's resistance to the counsels of Ellen White and the grave error he made in opposing the 1888 Message of Righteousness by Faith should motivate God's people today. They must be willing to listen to and accept God's testimonies in the Bible and in the writings of Ellen G. White—willing to accept and proclaim in the Spirit of God that special Message, that the whole earth may be lightened with its glory and Jesus coming may be hastened. ♦

STEPS TO CHRIST

Perhaps the most popular book written by Ellen G. White, *Steps to Christ*, was published in 1892. It met a specific need that was highlighted by the agitation on Righteousness by Faith at the 1888 General Conference. Its purpose was to lead the seeker after righteousness and wholeness of character, step by step, along the way of the Christian Life. We recommend this volume to all our readers and their friends.

References:
1. Vande Vere, E. K., *The Story of George I. Butler*, Southern Publishing Association, 1979, p. 10.
2. *Ibid.*, p. 11.
3. *Ibid.*, p. 14, quoted from *Letters from GIB to EGW.*
4-7. *Ibid.*, p. 16.
8. *Ibid.*, p. 40.
9. *Ibid.*, p. 49.
10. *Review and Herald,* August 29, 1918, "George Ide Butler, A Sketch of His Life" by Elders M. C. Wilcox and W. C. White, pp. 14-16.
11. Vande Vere, p. 85 (Quoted from the *Review and Herald*, 12-14-86.)
12. *Ibid.*, pp. 87, 88 (Quoted from a letter by EGW to GIB and Uriah Smith, 3-31-87.)
13. Olsen, A. V., "Through Crisis to Victory, 1888-1901," *Review and Herald Publishing Association,* 1966, p. 85. (A comment E. G. White made to Elder W. M. Healey, *Letter 7, Dec. 9, 1888.*)
14. 2 MR, p. 58.
15. Vande Vere, p. 99.
16. *Ibid.*, p. 111 (Quoted from the *Review and Herald,* 3-12-08.)
17. *SDA Encyclopedia*, Vol. 10, Review and Herald Publishing Association, 1976, p. 138.
18. Vande Vere, p. 127.
19. *Ibid.*, p. 138.

ADMONISHED

E. G. White

I entreat of you to remain where you are during the Week of Prayer . . . . All that I may say will have no weight with you or your wife unless a work is wrought upon your heart . . . . You will make objections to the testimonies, and unless the spirit of God shall have a controlling power, conscience will be warped. The very position you have occupied will now prove a temptation to you, to keep you from seeking the Lord with all your heart . . . . There is a pride of soul that has not been crucified . . . . You are not in harmony with the Spirit of Christ . . . . The work God has given me . . . is not likely to suffer half as much from open opposers as from my apparent friends, those who appear to be defenders of the Testimonies, but are their real assailants; who weaken them and make them of none effect. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart . . . . It must be done sooner or later if you are ever saved. Jesus loves you and will . . . gather you in His strong arms but how much you need your spiritual eyesight anointed. There are many things you do not see clearly, and your soul is in peril. I want Sister Butler to drink deep draughts from the fountain of life, that Christ may be in her a well of water, springing up into eternal life.— *1888 Materials*, pp. 190-194, E. G. White, to the Butlers, December 11,1888.

SATISFIED

G. I. Butler

Great changes have occurred in the work during the four or five years I have been in retirement . . . . I fully believe that God has blessed greatly to the good of His people and the cause the greater agitation of the doctrines of justification by faith, the necessity of appropriating Christ's righteousness by faith . . . . I never, for a moment since my conversion, supposed I could be saved by my own good works, or be justified in any other way than by faith in Jesus Christ . . . or that I could do anything acceptable to God without the help and grace of our Lord Jesus Christ. I never for a moment supposed that we could keep the law acceptably . . . in our own strength . . . . I am well satisfied that additional light of great importance has been shining upon these subjects . . . . God has greatly blessed it to the good of those who have accepted it. For a period I stood in doubt in regard to the agitation of these subjects I have here so freely endorsed . . . . My sympathies were not with those leading out in bringing what I now regard as light, before our people. I make no excuses for manifold mistakes and errors . . . . I hope never to despair, never to fall out by the way. Christ seems very precious to me, the best friend by far I ever had. My heart burns within me . . . to be able yet to bring souls into the truth.— *Review & Herald,* June 13, 1893, p. 377, Statement by George I Butler.

Lest We Forget

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EDITORIAL COMMITTEE:
Fred Bischoff, Gary Foster, Ray and Frances Foster

LOGO: Donna Wical

RESEARCH & LAYOUT:
Marlene Steinweg, MPH

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GEORGE IDE BUTLER

1830

1834 Born in Vermont; Grandfather Ezra Pitt Butler, Sr. had been a town organizer of Waterbury, Vermont, later councilman, judge, governor (1826-1828); Baptists

1839 Family joined the Advent Movement

William Miller visited their home in Waterbury twice.

1844 Passing of the time

1840

1848 Joseph Bates visited Waterbury to present Sabbath and Sanctuary; Mrs. Butler accepted the Sabbath after Bates studied with her in her kitchen.

1850 James and Ellen White spent several days in Butler home (LS133-135).

George's self-description of his adolescence: "proud, stiff, stubborn infidel, passionate, hot headed, with little reverence for God or man" "shy, skeptical"

1850

1853 Butlers moved to Waukon, Iowa.

1856 Converted and baptized by J. N. Andrews; became school teacher

1859 Married Lentha Lockwood

1861 Daughter Annie born.

1864 Twin sons William Pitt and Highland George born.

1860

1865 Elected president of Iowa Conference of SDA

1867 Ordained; Moved to Mount Pleasant, Iowa

1872 Elected president of General Conference of SDA to relieve James White

1873 Wrote essay *Leadership* attempting to rally others around James White

1874 Helped get Battle Creek College started; resigned when EGW wrote him an 18-page letter opposing his view on leadership (see 3T493ff.)

1870

1875 Worked in California, raising money to help start Pacific Press

1876 Elected president of Iowa-Nebraska Conference of SDA

1880 Very reluctantly re-elected General Conference President

1881 James White died; Butler wept.

1880

1883 Trip to Europe (Italy, Romania, Germany, Switzerland, Scandinavian countries)

1884 Wrote 10 articles on "Inspiration" in *Review*; EGW rejected in 1889 (*1888*, p. 257)

1885 Visited Australia and New Zealand

1886 Wrote EGW at least four times lamenting what E. J. Waggoner was teaching

1887 EGW wrote Butler and Smith not to use her letters to conclude "that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong." (*1888*, p. 32)

Butler was sick for four months, attributing it to Ellen White's letter.

1888 To ill to attend General Conference Session at Minneapolis in October-November, but sent telegram, wrote 41-page letter to EGW; spoke of injustice of 1887 letter

EGW replied: "If you had received it in the right spirit, it would have had no such results." Her angel guide said there was "much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory." (*1888*, pp. 96, 93)

EGW wrote in December to Butler and his wife: "The leaven of suspicion has made you both unkind in thoughts, and uncharitable in feelings." "You have stood directly in the way of the work of God in health reform." "You have a large amount of self that is holding you away from God." (*1888*, p. 190-194)

1889 Butler and wife moved to Florida; wife had a stroke, became an invalid.

1890

1890 EGW wrote that Smith and Butler were "ensnared by the enemy" and "unfaithful." (*1888*, pp. 714, 715)

1891 EGW stated that Smith and Butler "were not only despising the message, but the messengers. But the blindness of mind has come by warring against the light which the Lord designed to come to his people. (*1888*, p. 846)

Smith made confession; Butler did not. (*1888*, pp. 862, 1005)

Butler wrote EGW: "What you charge me with . . . I cannot make it seem to me to be so, and really it seems otherwise." (*MMM*, p. 210)

1893 EGW observed regarding Butler and Smith, that "though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action." (*1888*, p. 1128)

Butler wrote an article in the Review acknowledging "that additional light of great importance has been shining upon these subjects" of justification by faith, but contended, "I never, for a moment since my conversion, supposed I could be saved by my own good works." (*MMM*, p. 260)

1900

1899 EGW wrote him, "Have faith in God. Trust in Him, for He knoweth all things. He is true and patient with all His erring children." (*4Bio*, p. 407)

1901 His wife died after another stroke.

1902 Elected president of Florida Conference of SDA; then of Southern Union

EGW wrote: "We welcome him into our ranks once more, and regard him as one of our most valuable workers." (20MR220) "The Lord has proved and tested and tried him. . . . I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years. . . . (RY117)

1903 EGW wrote him: "God desires the gray-haired pioneers . . . to stand in their place in His work today." (*1888*, p. 1801)

He opposed Kellogg's book *The Living Temple*.

1904 EGW wrote him: "At this crisis all are called upon to take their positions. . . . Not a stone is to be moved in the foundation of this truth. . . ." (19MR311)

1910

1906 Helped Southern Publishing Association get established in Nashville

1915 Gave a speech at the Autumn Council at Loma Linda that helped to save the new medical school

1918 Spoke in March at the General Conference Session on "The Work of Mrs. E. G. White." Died in July of brain tumor.

Taken from *Lest We Forget*, Vol. 7, No. 3
Additional details can be found in *Rugged Heart, The Story of George I. Butler*, by Emmett K. Vande Vere, Southern Publishing Association, Nashville, 1979

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Lest We Forget

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196

1888

The Minneapolis General Conference

by Bruno W. Steinweg,
Theologian and retired missionary to South and Central America

The General Conference of 1888, held in Minneapolis, Minnesota, is considered one of the most important General Conferences ever held by the Seventh-day Adventist Church. During this Conference, Seventh-day Adventists began to emphasize the message of Righteousness by Faith. In spite of the misunderstandings this Conference generated, it was a turning point in the important teaching of Righteousness by Faith. There were those who claimed the subject was not important because it was not among the "land-marks" or "pillars" to be given the world. But in Revelation 14:12, the Three Angels' Messages close with these words: "Here is the patience of the saints, here are those who keep the commandments of God and the faith of Jesus."

REASONS FOR THE CONTROVERSY AT MINNEAPOLIS

The tension at the Conference did not come directly from the presentation of Righteousness by Faith. Rather it came from divergent views held on other subjects by Alonzo T. Jones and Ellet J. Waggoner, who led out in the presentation of Righteousness by Faith. E. J. Waggoner, editor of the *Signs of the Times* (then a weekly), believed that the law spoken of in Galatians 3:24 was the Moral Law, whereas the almost unanimous position held by denominational leaders at that time was that Galatians spoke of the Ceremonial Law. A. T. Jones believed that the Alemanni and not the Huns, should be counted among the ten horns of the fourth beast in Daniel 7.

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This issue of *Lest We Forget*, features Alonzo T. Jones.

Volume 8, Number 1 will feature writings on "Righteousness by Faith" by A. T. Jones.

1888 The Minneapolis General Conference

Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent.

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Several denominational leaders held that these differences should not be aired at the conference. Mrs. Ellen G. White felt that they should be discussed in a spirit of humility because they had been made public in our denominational journals and other publications prior to the conference. She felt that the truth could not lose anything by close investigation. On August 5, 1888, Mrs. White stated that she was impressed that the upcoming General Conference would be the most important meeting that the members had ever attended.[1]

However, those who led out in the 1888 conference did not manifest the kindliest spirit. Mrs. White declared, "My heart was pained to see the spirit that controlled some of our ministering brethren, and this spirit seemed to be contagious. There was much talking done . . . . I became the subject of remarks and criticism . . . . The spirit I had seen manifested at the meeting was unreasonable. I insisted that there should be a right spirit, a Christlike spirit manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views . . . ."[2]

Opposition to the message of Righteousness by Faith was due not only to its being presented by those holding divergent views on the horns of Daniel 7 and on the law as presented in Galatians. Those who opposed "regarded this message as a veiled accusation against themselves, their belief, and their preaching . . . [as inferring] that Righteousness by Faith was something new, something that our ministers had never understood, believed, or preached."[3]

Mrs. White felt she had done all that she could do at the conference in presenting the light the Lord had given her. Such was the rebellion that she considered quietly withdrawing from the conference. But "the Angel of the Lord stood by me, [she declared,] and said, 'Not so: God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge . . . . It is not you they are despising, but the messengers and the message . . . .'"[4]

Based on this divine counsel, she remained at the conference where she had to confront not only the opposition of leaders of the Church towards the men who were bringing the message of Righteousness by Faith, but also their alienation towards her. She pointed out regarding their attitude that "prejudice, and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance. . . ."[5] [and] ". . . a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had taken possession and control of them. . . . If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not have . . . made the statement that Sister White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner."[6] Happily, this attitude was not diffused through all who attended the General Conference at Minneapolis in 1888. "Many delegates later maintained that 'their true Christian experience in the gospel' began at this time."[7]

Ellen White later noted that this contentious attitude orginated with Satan. He sought to distract from important business that should be accomplished at this conference. "New missions had been opened . . . new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field . . . . If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it was at this meeting. There was a power from beneath moving agencies to bring about a change in the Constitution and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath . . . .

"Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent. *If he could only engage their attention and divert their powers in a direction to weaken and divide them, his prospect would be fair* (italics supplied) . . . .

"Satan had been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people . . . . This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan, there was a drawing apart; there were differences of opinion."[8]

The conference ended with Ellen White's strong support of the message brought by Jones and Waggoner. They had been God's instruments to bring

forth in a clear, dynamic and gentlemanly manner, the truth that she had been teaching all along. About eight months after the Minneapolis Conference, on June 19, 1889, while at Rome, New York, Ellen White preached the following regarding the light the men had been presenting. "I have been presenting it to you for the last 45 years--the matchless charms of Christ . . . . When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot . . . . And when another presented it, every fiber of my heart said, Amen."[9]

Though O. A. Olsen was not present in Minneapolis in 1888, he was elected president of the General Conference at that time to replace Elder George Butler. Seven years later, Mrs. White commented to Elder Olsen: "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It represented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, so that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."[10]

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.

This powerful truth Mrs. White soon amplified in the book *Steps to Christ*: "Since we are sinful, unholy, we cannot perfectly obey the holy law of God. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us . . . . He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Savior, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned.

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him, and so long as you do this, He will work in you to will and to do according to His good pleasure . . . . We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us."[11]

Taking the Message to the Churches

Ellen White revealed her enthusiastic support of the message presented at the General Conference by joining A. T. Jones in carrying the glorious truth of Righteousness by Faith to the churches.[12] In early 1889 they held meetings in South Lancaster, Massachusetts. They attended camp meetings at Williamsport, Pennsylvania; at Rome, New York and at Ottawa, Kansas.

At the Kansas camp meeting, there was, at first, resistance to the revival emphasis, but in the end "great victories" were gained. In South Lancaster, "as our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. . . . Eld. Jones came from Boston and labored most earnestly for the people, speaking twice and sometimes three times a day. . . . The very message the Lord has sent to the people of this time was presented . . . . The flock of God were fed with soul-nourishing food."[13]

General Conference, 1889, Battle Creek. The spirit of contention present at Minneapolis was absent, and harmony and brotherly love prevailed throughout the meeting. "Ellen White noted a major difference: 'The spirit that was in the meeting at Minneapolis is not here . . . .' Instead of the ridicule and jesting . . . there were many testimonies 'that the past year has been the best of their life; the light shining forth from the Word of God has been clear and distinct--justification by faith, Christ our righteousness.'"[14]

After that conference, Ellen White went to the field again, working alone or with Elders Jones and Waggoner. She wrote, "I consider it a privilege to stand by the side of my brethren and give my testimony with the message for the hour; and I saw that the power of God attended the message whenever it was spoken."[15]

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A. T. Jones

Editor, Author, Preacher

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Alonzo T. Jones served for five years in the United States Army. He spent much of his free time studying religious books and his Bible. He obtained Seventh-day Adventist publications and came out from the Fort to attend evangelistic meetings held by Elder Isaac Van Horn, who had recently begun working in Oregon.

On August 8, 1874, in Walla Walla, Washington, the largest town in the Territory, he surrendered to his Lord in baptism. Mrs. Adelia Van Horn reported to the *Review and Herald* (August 25, 1874, p. 78) that six souls had been baptized by Elder Van Horn. She described each baptismal candidate but without giving their names. She referred to Jones when she said, "The next one that came forward was a young man, a soldier from the garrison." She described this soldier's conversion: "For weeks he has been earnestly seeking the Lord, and a few days hence received bright evidence of sins forgiven. After being buried with Christ he arose exclaiming with upraised hands, 'Dead to the world, and alive to thee, O my God!'" He completed his enlistment term and fourteen months after his baptism, on November 2, 1875, he was discharged from the Army with the rank of sergeant.

Jones dedicated his life to winning others to the precious truths he had found. This new convert was nearly six feet tall, angular, with a fair complexion, hazel eyes and light brown hair. Although he was naturally abrupt, and some described him as having uncouth posturing and gestures, singularity of speech and manner, within a few years, God was using him in the gospel work in the Oregon-Washington Territory. He helped Elder Van Horn raise up churches and served as tentmaster during evangelistic meetings.

Jones met Elder Van Horn's sister-in-law, Miss Frances E. Patton and formed a special friendship. On April 15, 1877 he and Frances were married.

In October 1877 the North Pacific Conference was formed. Elder Van Horn was president; his wife was secretary; A. T. Jones was treasurer. In Oregon the following year, Jones was ordained to the ministry along with two other ministers, Elders I. D. Van Horn and W. L. Raymond.

Two years later, in 1880, he became the first secretary of the newly-formed Upper Columbia Conference. Since there were only two pastors in the Conference, he himself and G. W. Colcord, the president, Jones was the only possible choice for the position. Around 1880 he also helped establish a church at Damascus, Oregon, just east of Portland.

In 1883, while living in Farmington, Washington, a very small town on the eastern border of the state, he and Frances had their first child, Laneta. Sad for this family, Laneta was retarded, and her care often caused difficulties and tension in their marriage.

J. H. Waggoner, Ellet's father, was impressed with Jones' ability with words and invited him to work at the Pacific Press Publishing Association in Oakland, California. In 1885 he became assistant editor of *Signs of the Times* and began teaching Bible at Healdsburg College. In one of his favorite classes, he reviewed the ten horns of the fourth prophetic beast in Daniel 7. Soon he was convinced that one of the ten horns of the prophecy was the Huns rather than the Alemanni as traditionally taught by Uriah Smith.

At the Pacfic Press he met and worked with E. J. Waggoner. These two West-coast men became co-editors of the *Signs* in 1886 when Elder J. H. Waggoner

TIME LINE

1850 Was born in April.
1870 November, enlisted in the Army, stationed at Fort Walla Walla, Washington.
1873 Fought in the Modoc War.
1874 Was baptized by I. D. Van Horn.
1875 November, was discharged from the Army. Began working with Elder Van Horn.
1877 Was married. Became treasurer of new North Pacific Conference.
1878 Was ordained.
1880 Served as secretary of new Upper Columbia Conference.
1880 Helped establish a church at Damascus, Oregon.
1883 First daughter was born.
1885 Was Bible teacher at Healdsburg College. Started working at the Pacific Publishing Association. Became assistant Editor of *Signs of the Times*.
1886 Became co-editor of *Signs* with E. J. Waggoner.
1887 Was active in opposing Sunday laws. Was editor of *American Sentinel*. Was pastor of the Healdsburg SDA Church. Second daughter, was born.
1888 Minneapolis General Conference.
1889 Traveled with Ellen White to camp meetings and ministerial institutes.
1890 Gave instruction on Righteousness by Faith at Battle Creek ministerial institute. Became and continued as editor or co-editor of the *American Sentinel* through 1904.
1892 Moved to Battle Creek.
1893 Was cautioned by Ellen White to avoid extreme views on faith and works.

went to Europe to help out in the work in Switzerland. Soon articles appeared in the *Signs* teaching Jones' theories regarding the ten horns of the prophecy in Daniel 7 that directly disagreed with Uriah Smith's view. This caused objections to arise from the Review and Herald and General Conference leadership. A vote was taken during the 1887 General Conference that no Seventh-day Adventist press should print controversial points of doctrine.

Alternate Scriptures Read at the Minneapolis General Conference by

E. J. Waggoner	A. T. Jones
Jer. 23: 5-7	Eph. 2:4-8
Gal. 2:16-21	Rom. 11:1-33
Rom. 1:14-17	Rom. 2:13-29
Gal. 3 (entire)	Rom. 3 (entire)
Gal. 5:16	Rom. 9:7-33
Gal. 2 (entire)	Rom. 4:1-11
Rom. 5 (entire)	Rom. 1:15-17
Rom. 8:14-39	1 John 5:1-4

Movement of Destiny, L. E. Froom, RHPA, 1971, p. 247.

In 1887 Jones and his wife had a second daughter, Desi. This same year he and Waggoner began editing the *American Sentinel* and became active in the movement to oppose Sunday laws. For a time, Jones was pastor of the Healdsburg SDA Church.

At the General Conference of 1888, pre-conference session, Jones spoke his views regarding the 10 kingdoms which succeeded the Roman Empire. He supported his colleague E. J. Waggoner in his presentation on Righteousness by Faith. When it was moved that the discussion regarding Righteousness by Faith be postponed for another time, Jones and Waggoner read a series of verses that greatly impressed the hearers and avoided postponement (see box).

In 1889 Jones traveled with Ellen White, speaking at camp meetings and ministerial institutes. He was the first Seventh-day Adventist who, with J. O. Corliss, spoke before legislators in Washington, D.C., for the cause of separation of church and state. In 1890 Jones gave instructions on Righteousness by Faith at a special ministerial institute held at Battle Creek.

Mrs. White cautioned him in 1893 that he was in danger of expressing extreme views on the relationship between faith and works.

In April of 1894, Jones made the grave error of announcing at the Battle Creek Tabernacle his full support of Anna Rice Phillips who claimed to have the gift of prophecy. Mrs. White reproved him for supporting her, and he was quick to acknowledge his error (*RH*, July, 4, 1949, p. 10, W. M. Adams). Regardless of this error in judgement, Jones co-edited the *American Sentinel* with C. P. Bollman from 1894 to 1896 and edited the journal during 1896 and 1897.

In 1897 Jones was elected as a member of the General Conference Committee. He was also appointed as editor of the *Review and Herald*, so that "instead of speaking to comparatively few of our people in annual gatherings, he will address all of them every week" (*RH*, October 5, 1897, p. 640). This appointment ended in 1901 when he was released from that position, so he could "be free to engage in evangelistic work in the field"(*RH*, May 14, 1901).

Jones supported the organizational changes Ellen White advocated in 1901, including the adoption of a 25-member executive committee to oversee the church in lieu of a president. A. G. Daniells was chosen to chair the 25-member committee, but always considered himself to be the church's president.

Some people are amused to note that, while Jones supported the move to eliminate "kingship", he accepted the presidency of the California Conference, and continued through 1904. He was also a member and president of the SDA Educational Society that "stimulated the move of the original college out of Battle Creek on the basis of Mrs. White's testimony." (Knight, p. 211)

continued on page six

1894 Supported Anna Rice Phillips as "prophetess" until reproved by Ellen White.
1897 Was appointed Editor of the *Review and Herald*.
1901 Was released from editorial duties on *R & H*. Was president of the California Conference, through
1902 Refused to be head of the General Conference Committee.
1903 Wrote tract, "One-man Power". Moved to Battle Creek at Kellogg's invitation against the counsel of Ellen White. Agreed to be president of Kellogg's college.
1904 Was president of the SDA Educational Society.
1905 Went to Washington, D. C. for religious liberty efforts. At the General Conference this year, his credentials were renewed.
1906 He had apostasized, according to Ellen White. A committee examined whether to renew his credentials.
1907 May, was asked to turn in his ministerial credentials.
1908 Was disfellowshipped from the Berkeley, CA, SDA church.
1909 A public hearing was held to review his case, but he was not reconciled.
1912 Joined a Kalamazoo, MI, SDA reform movement. Was given ministerial credentials.
1914 Was disfellowshipped from the reform movement.
1915 Joined the Washington, D.C., People's Church.
1915-1923 Founded and published *American Sentinel of Religious Liberty*.
1921 Retired to Battle Creek.
1923 Suffered a stroke and died May 12.♦

A. T. Jones *concluded from page five*

In October 1906, Ellen White declared that Jones had apostasized. She issued a warning to leaders and members not to be influenced by him.

In 1902 Jones refused to accept leadership of the General Conference Committee.

E. G. White wrote a letter April 16, 1903 to Dr. Kellogg and asked A. T. Jones to take it to the medical meetings in Battle Creek. She asked Jones to pray with Kellogg, and when the moment was right, to give him the letter and help him see his danger. He followed her instructions; and apparently a great reconciliation was made between Dr. Kellogg and the leaders there. Later, Ellen White was shown that, in fact, Kellogg had not changed.

During the summer of 1903, Jones returned to Battle Creek at Kellogg's invitation to teach Bible at the American Medical Missionary College. Ellen White strongly counseled against this move. He did not believe her warning that such a move would lead to his downfall. In August, he accepted the presidency of Kellogg's college.

In 1903 Jones wrote a tract entitled, "One-man Power" denouncing the decision made during that General Conference to reinstate the office of president. He viewed this as reestablishment of a "czardom."

In an attempt to recover Jones, Ellen White, in 1905, counseled him to join the religious freedom efforts in Washington, D.C. He went and successfully helped stop a move to teach religion in the public schools. By mid-April he had returned to Battle Creek on the pretext that his wife needed help caring for their elder daughter. Ellen White had a vision of his case showing that he really did not believe the testimonies.

At the 1905 General Conference, Jones' credentials were renewed. He was elected as a member of a group that presented a copy of the conference's stand on civil government and religious liberty to President Roosevelt in a White House ceremony.

March 1906, Jones gave a public talk on his differences with the church. That same month, Ellen White wrote to the Farnsworths that Jones was demonstrating bitterness in very strange speeches. By June, she wrote to the Amadons that Jones' bitterness was as gall, and that he was doing the very work he was warned to avoid doing. In October, she declared that Jones had apostasized. She issued a warning to leaders and members not to be influenced by him. A committee was established to examine whether or not to renew his credentials. On May 22, 1907, the General Conference Committee voted unanimously to ask him to turn in his credentials. (*RH*, June 27, 1907, pp. 5,6.)

The following year Jones was disfellowshipped from the Berkeley, California Seventh-day Adventist church at the recommendation of S. N. Haskell. (Knight, p. 243, 244.) Some writers say his wife was disfellowshipped at this time, and this may be true. Yet records reveal she was a member of the SDA Church when she died in 1946.

In 1909, at Jones' request, the General Conference Committee granted a review of his case at a public hearing. At this meeting, A. G. Daniells pled with him to put aside his grievances and take his place again as a worker in the cause, and though he seemed close to doing just that, in the end, he refused.

In 1912 Jones joined a Kalamazoo, Michigan Seventh-day Adventist reform movement. This church gave him ministerial credentials, but in 1914 disfellowshipped him from their movement. Undaunted, he moved in 1915 to Washington, D.C., where he joined the African American People's Church. But first, he influenced them to separate from the SDA Church.

Soon he started a private journal, the *American Sentinel of Religious Liberty*, which he used until 1923 to oppose religious legislation, church federation and organization, and to sling mud at the Seventh-day Adventist Church. In 1921 Jones retired to Battle Creek, but continued publishing the *Sentinel*.

In 1923, Jones became ill and was admitted to the Washington Sanitarium and Hospital. He had nearly recovered from this illness, when he suffered a stroke that took his life, on Sabbath, May 12. He was buried in Kalamazoo, Michigan.

Thus ended the life of this messenger whom God had powerfully used to emphasize the doctrine of Righteousness by Faith. Opposition to this message and the resulting bitterness this caused him, combined with his loss of faith in the Testimonies, and the extreme view he urged of what constituted individual and corporate freedom, had completely succeeded in separating this talented preacher from the Seventh-day Adventist Church. ♦

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concluded from page three

The Message Set Forth by the Printed Page

The message of Righteousness by Faith was set forth in books so each member could study for himself. In 1890 E. J. Waggoner wrote *Christ and His Righteousness,* a 96-page presentation.[16] Some of the chapter headings from this book are: Is Christ God? Is Christ a Created Being? God Manifest in the Flesh; Important Practical Lesson; Christ the Lawgiver; The Righteousness of God; The Lord Our Righteousness; Acceptance With God; The Victory of Faith; and Bond-Servants and Freemen.

The following books by Ellen White "which had woven in their pages, in simple but effective form, the great truths of man's need to depend completely upon Jesus for both justification and sanctification,"[17] were published during the decade of the 90's:[18]

Patriarchs and Prophets (1890); *Steps to Christ* (1892); *Thoughts from the Mount of Blessing* (1896); *The Desire of Ages* (1899); and *Christ's Object Lessons* (1900).

Elder L. E. Froom includes in his list of books on Righteousness by Faith a college textbook written by W. W. Prescott in 1930, *The Doctrine of Christ.* Elder Prescott felt that "Every truth he held should be the direct outshining of Christ in some capacity, as Creator, Lawgiver, Revealer, Prophet, Example, Sacrifice, Redeemer, Source of Righteousness, Mediator, Advocate, Judge, Life-giver, and Returning King."[19]

A. G. Daniells, after his 21 years as President of the General Conference (1901-1922) took a special interest in the subject of Righteousness by Faith as it was emphasized in the General Conference of 1888. The results of his study appear in *Christ Our Righteousness,* a 128-page book published by the Ministerial Association of SDA's in 1926. Daniells led out at the Ministerial Institute of the General Conference session of 1926 held at Milwaukee, Wisconsin.[20]

Conclusion

The controversy still rages today just as the Enemy managed to manipulate in 1888. Great energies are diverted from the pressing urgency to unite together to finish the work. Battle lines are drawn between those who say that the church rejected the Message of Justification by Faith in the Righteousness of Christ presented in 1888 and those who deny this assertion. The facts remain that many delegates to the conference, in fact, received the message gladly. In addition to this, important leaders resisted the message in 1888 and influenced others to do the same. Most of those leaders, including Uriah Smith, George Butler, I. D. Van Horn, Leroy Nicola and J. H. Morrison, later confessed their error (particularly in opposing E.G.W.) and assented to confidence in the message, although they varied in their success in grasping and revealing the evidence of the message in their lives.

The challenge today is to "remember the way the Lord has led us, and His teaching in our past history."[22] "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; *but the great center of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other.* The sinner must be led to look to Calvary; with the simple faith of a little child *he must trust in the merits of the Savior, accepting His righteousness, believing in His mercy.*"[23] (Italics supplied by the writer.) As Elder A. G. Daniells so aptly challenged, "Shall we not do all in our power to redeem the past?"[24] ♦

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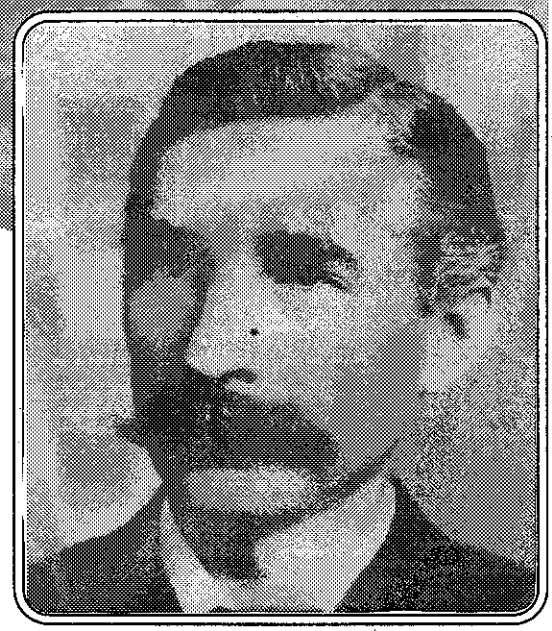
A. T. Jones

Editor, Author, Preacher

by Marlene Steinweg

PASTOR ALONZO TRÉVIER JONES IS ONE OF THE MOST CONTROVERSIAL Seventh-day Adventists who ever lived. He and Dr. Ellet J. Waggoner initiated in 1888 a powerful spiritual revival the impact of which is reverberating even today. The life of A. T. Jones perplexes Bible and Church History scholars who seek to trace how this brilliant, dedicated author, editor and preacher finally was finally disfellowshipped from the church. His life demonstrates that when God uses human instruments to exalt truth to His people, this does not guarantee the message will be received as it should. Nor does the message safeguard that person's relationship with Christ unless it is taken into the heart and lived in the life. Man is still allowed freedom of choice, as was A. T. Jones.

Jones was born in Ohio on April 21, 1850 (some authors say April 26.). His early childhood and youth are practically unknown. This biography begins with an anecdote that occurred when Jones was in the United States Army, stationed at Fort Walla Walla, Washington.



ALONZO T. JONES

Troops from Fort Walla Walla under the leadership of General E. R. S. Canby were agitated because their leader had fallen in battle. He was gravely wounded by members of the rebellious Modoc Indian Tribe led by Chief Kintpuash, also known as "Captain Jack". The Modoc Indians had not been able to support their families at the Klamath reservation where they had been moved in 1864. In 1872 the Indians returned to their native Lost River Valley on the California-Oregon border. Troops from Fort Walla Walla were sent to quell the rebellion and force them to return. During the battle, General Canby was gravely wounded. Sergeant A. T. Jones joined other soldiers in providing cover by firing over the heads of the team that rescued their mortally wounded General. The Indians fled, but Kintpuash was eventually captured and hanged, and the rebellion ended.

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Lest We Forget

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EDITORIAL COMMITTEE:
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